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CARDINAL ZIGLIARA AND THE WAGE QUESTION.

THE distribution of wealth, and with it the wage question, have always perplexed both the political economist and the student of moral philosophy. The former will tell you readily enough that the share of the workman is determined by economic laws, which will not permanently change from their usual norm, even at the bidding of governments. If this be so, we ask: What part of the product is, by these laws, allotted to the workman? The moralist will blandly answer that the workman is entitled to a fair compensation for his labor. Very well, but what constitutes a fair compensation? It is evident that at the bottom there is but one question, which, putting on a varied shape, appeals to two different sciences, and from both alike demands a solution. That question is: What is the true standard of wages? The encyclical *Rerum Novarum* supplies us with an answer, which, at first sight, seems extremely simple and obvious, but which, upon reflection, is found to be very far-reaching in its consequences. The apparent clearness of the thought has caused many to forget that its depth requires sounding; and the meaning of the Holy Father might have been misapprehended were it not for an explanatory document which we owe to the eminent sociologist, the late Cardinal Zigliara, and which supplies us with the substantial argument contained in this paper.

For the sake of perspicuity, let us state the problem, first in the terms of the political economist, and next in those of the student of moral philosophy. If the representatives of both sciences start from sound premises, and reason correctly, their conclusions must be harmonious, for nature does not contradict itself.

Economically, the problem may be stated as follows:

Provided economic laws be not interfered with by unwise legislation, the passions of men, or accidental circumstances, what will be the average share of a workman, in the joint product of capital and labor?—in other words, *what will be the rule or canon of wages?*

Ethically, it may stand thus:

According to commutative justice and natural equity, what amount is due to the workman as a compensation for his labor? That is to say, *what is the ethical rule or standard of wages?*

A reference to the answers usually given by economists will show that, on their side, the problem is yet unsolved, and will make us appreciate better the ethical standard set up by Leo XIII.

The representatives of the school of Ricardo assert that the tendency of wages is toward a minimum, which will barely support the workman, and enable him to reproduce himself. It is true that Ricardo considers it as a limit rather than a standard; for he states that an opposite tendency is a sign of public prosperity. Yet this minimum theory opens before the workman a dreary prospect; and, in connection with the theory of Malthus, it has earned for political economy the name of *the dismal science.*

According to the advocates of the wage-fund system, the average wages shall be found if you divide the amount of capital available for the payment of wages, by the number of workmen who seek employment. This is the iron law of wages; and it is fortunate in one sense that Mr. Thornton has been able to prove to the satisfaction of Mr. Mill, the originator of the theory, that it is entirely at variance with the facts.

Many text books assert that labor is a commodity, subject,

like any other, to the law of demand and supply. A writer in the *Journal of Economics* (October, 1888,) puts it in the following form: "The price of a given amount of labor is equal to the price which is paid for such an amount of auxiliary capital, as can replace it in those operations where the two things may be indifferently employed with equal pecuniary advantage." This sounds rather deep, but when you reach the bottom, it means in plain language, that labor is worth what the capitalist is willing to pay for it rather than buy the manufactured article. This can hardly be called "A new view of the theory of wages."

General Francis A. Walker tells us: "I hold that wages equal the whole product, minus rent, interest and profits." Very well, but what remains when rent, interest and profits have been deducted? That's the question.

Mr. George Gunton (Progress and Wealth, Appleton,) avers that the standard of living required by the workman, fixes the standard of his wages; and that the most costly workmen, that is to say, those who live up to the limits of their income are also those who determine the amount of wages. This theory is more satisfactory to the workman, and if we are not mistaken, comes closer to the true medium of equity. Yet it seems to leave out of view an important factor, the willingness or unwillingness of the capitalist, to risk his own capital, or to contract obligations, in the hope of future profits, which are more or less aleatory.

None of these answers appear quite satisfactory, and many economists, when they are not afraid to be overheard, will candidly avow their conviction that there is no such thing as a law of wages, or that, if it exists, it has never been, and will probably never be discovered.

The Sovereign Pontiff approaches the question on its ethical side. Since labor is both *personal* and *necessary*, since God has made it the means and the only means to satisfy man's wants, there must be an equation between these wants and the resources supplied by labor to meet them; hence the wages, which for the workingman embody the result of his labor, must, according to natural equity, be capable of meet-

ing these wants. Let us quote the very words of the Holy Father. "To labor is to exert oneself for the sake of procuring what is necessary for the purpose of life, and most of all for selfpreservation—'in the sweat of thy brow thou shalt eat thy bread.' Therefore a man's labor has two notes or characters. First of all, it is *personal*; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal benefit for which it was given. Secondly, it is *necessary*; for without the results of labor a man cannot live; and selfconservation is a law of nature, which it is wrong to disobey. If we were to consider labor merely so far as it is personal, doubtless it would be within the workman's right to accept any rate of wages whatever, for in the same way as he is free to work or not, so he is free to accept a small remuneration, or even none at all . . . but the labor of the workingman is not only his personal attribute, but it is *necessary*, and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages.

"Let it be granted then, that as a rule workman and employer should make free agreements, and in particular should freely agree as to wages. Nevertheless there is a dictate of nature more imperious and more ancient that any bargain between man and man, namely this that *the remuneration must be enough to support the wage-earner in reasonable and frugal comfort.*"

It may be observed that the rule which is emphasized in italics, bears a strong analogy with the one adopted on economic grounds by Mr. Gunton. The main differences are these: Whilst Mr. Gunton takes the objective standard of the workman as a basis, ignoring the resistence of the capitalist, and moreover accepts the valuation of the most costly and least saving workman, the ethical rule is based on the consumption of an average but thrifty workman, which can be determined by direct observation or by statistics.

The rule proposed by General Walker might be expressed as follows:

Net product—(rent+interest+profits)=wages.

By net product we understand the wealth produced, less all expenses, excepting wages. In this equation the quantities within the parenthesis are not determined, hence the second member of the equality remains unknown. The ethical rule adds a third member which can be easily determined with sufficient accuracy; it is the consumption + the savings of an average thrifty workman. Let us call these two quantities his wants, and we have the following formula:

Net product—(rent+interest+profits)=wages=wants.

But wants being known, wages cease to be an unknown quantity; and, as in order of time, they are first deducted from the product, nay, paid in anticipation of the product, we may invert the order, and say:

Net product—wages=rent+interest+profits,

which is equivalent to the law as stated by Gen. Walker with these two additional features, that the value of the term "wages" is defined, and that the arrangement of the members indicates the fact that wages constitute the first substrahend. The ethical formula agrees also substantially with the theory of Mr. Gunton; for the consumption in the case of a thrifty man+his savings equals the consumption in the case of the costly workman who saves nothing. We are therefore justified in saying that the rule which we take leave to call *the law of frugal comfort*, with its margin of necessary savings, is a decided improvement on the rule of wages as stated by economists.

But it was possible to misunderstand or to misapply this law of wages as originally stated, however clear it appeared at first sight.

Justice and natural equity, though commonly used as synonyms, differ somewhat in their comprehension. Natural equity has a wider range; it meets all reasonable claims,

even those that are not founded simply on strict equality, but it takes into account such elements as *fitness*, *propriety* or *relationship*. On the other hand, justice, that is strict or commutative justice, supposes perfect equality between the thing given and the thing received as a compensation ; be that equality based on the intrinsic value of the two terms or on their contractual value. Hence, the violation of commutative justice always involves the duty of restitution, otherwise equality could not be restored ; but natural equity, being sometimes founded on mere fitness, does not always impose upon those who violate it the duty of restitution. Hence, if we are to establish a relation between wants and wages, it is of practical importance to know whether the relation shall be one of strict equality or one of fitness only.

Again, if we assert that wages must equal wants, we are at once met by the query: Which wants must we take as standards? Those of the individual workman or the average wants of the workmen of the same class? Should we take individual and personal wants as our starting point, some unexpected conclusions would be the result. For instance, supposing the personal wants to be equal, then the labor of a street sweeper would be as valuable as that of a watchmaker. Or again, the labor of a man having a family of six children would be more valuable than that of a man having only two, despite the fact that both produce exactly the same thing. Perhaps these conclusions would be welcomed by some extreme socialists, but they would be entirely at variance with common good sense, which tells us that a man is not bound to pay for what he does not get ; and with the general principle of catallactics, that *things exchanged must be equal, either in real or in contractual value.* In order to prevent such mistakes, the Archbishop of Mechlin wrote directly to the Holy Father to consult him on the following three points: 1. Is the proportion of wages to wants one of commutative justice? 2. Does an employer commit a wrong when he pays a salary, which, as a rule, would be sufficient, but which in a given case is insufficient to meet the personal wants of

the workman? 3. What sin is committed by an employer, who without resorting to fraud or compulsion, but availing himself of the competition of workmen, obtains labor at a price below the minimum standard? The solution was intrusted to the illustrious sociologist Cardinal Zigliara; and, indeed, no better selection could have been made. The able document penned by the eminent writer was transmitted to his Grace of Mechlin by Cardinal Rampolla, in a letter dated September 25, 1891. The paper *l'Univers* published it in French, April 22, 1892, but without mentioning its origin. We shall translate the questions or *dubia*, verbatim; and only summarize the answers, feeling convinced that every one is already acquainted with the text.[1]

I. QUESTION (DUBIUM).

When natural justice is mentioned must we understand it to mean commutative justice or natural equity?

Answer: *The force of the word* (per se intelligitur) *has the meaning of commutative justice.*

In explaining his answer, the Cardinal forestalls a very material objection; as labor is a free and personal work it cannot have a common unit of value with the material good which is given as a compensation; but where there is no common unit of value there can be no *real* equality of value, and, consequently, the foundation of *commutative justice* is wanting. We shall give an almost literal translation of this part of the explanation, lest the instruction which it contains should be lost.

The Cardinal explains: "True, the labor of the workman differs from a commodity (*mercimonio*), as *remuneration* differs from *price*. For the labor of man, being the result of his free activity, assumes, on that account, the character of a *merit*, and of a *right*, to a *reward* or *prize;* hence it is far nobler than a commodity and its cost, whilst in the case of material goods, a mere exchange satisfies the demands of

1 For the full text of this Document see AM. ECCL. REVIEW, July 1892, pag. 67.

justice. Nevertheless, in order to be understood, we are obliged for the nonce to consider labor as merchandise, and reward or compensation as a price. "We are justified in doing so: for although it be true that the labor of the workman is nobler than a piece of merchandise, it fully retains the nature of such merchandise in so far as the latter requires a price. For as St. Thomas most justly observes, (1-11 q. cxiv, a. 1.) 'They call wages the compensation given to a man in return for his work and labor, making it, as it were, the *price* of his exertions. Therefore, as it is an act of *justice* to pay a fair price for goods received; so also, to give wages as compensation for work and labor is an act of justice.' The justice here mentioned is no other than *commutative justice.* For as in sales and purchases so also in labor and wages, there is a contract for the mutual benefit of both parties, for the one stands in need of labor, and the other stands in need of wages. But in a joint action for mutual benefit, the burthens must be equalized, hence, on account of that equality of things (*aequalitatem rei*) which is the peculiar endowment of commutative justice, it is possible to have a commutative contract between employers and employees."

With regard to the standard of wages, his Eminence refers to the passage of the Encyclical which has already been quoted; but he adds some very useful observations. 1. The price of commodities and the compensation for labor not being strictly determined by natural law, depend in a great measure on human appreciation, for we cannot measure exactly the *intrinsic* value of things. Indeed certain German economists have tried to reach this determination by deducting it from the theory of final and comparative utility, but the results are too fanciful to be of much practical use. If then values depend in part on the general appreciation of men, it is evident that a certain oscillation in prices and wages is unavoidable, and the variations are not contrary to justice as long as wages do not fall short of the limit of frugal comfort. 2. With regard to the value of labor, we must not consider common appreciation only; but take into account

the duration and the hardship of the work, and the price of the supplies which workmen must purchase, and which are subject to the fluctuations of the market. 3. If the employer derives from the labor of the workman an extra profit, not anticipated when the contract was made, and especially, if this surplus value be due to extraordinary diligence on the part of the workman, it will be the part of an honorable man to give the laborer a share of the increment; yet this is a matter of equity, not of commutative justice.

II. Question.

Is an employer guilty of sin, if the wages paid by him be sufficient to support the workman himself, but insufficient to support the family of the employee, whether that family consists of a wife and a numerous progeny, or be limited to a smaller number? And, if he is guilty, against what virtue does he sin?

Answer: "*He does not sin against justice, but he may sometimes sin against charity or natural equity.*"

Before giving the explanation of the Cardinal, we take leave to introduce a remark. When determining the average wages, we must certainly remember that some workmen will be single, others will have a small but helpless family, others again a larger family but whose members may contribute to the support of the household. It is perfectly true that the employer does not contract with the household, but with the workman; yet, as the labor supply must be kept up, the economist as well as the moralist, must remember the household when calculating the expenses of the workman. But the family which must be considered as a factor in this calculation, is an average one placed in average conditions. It is easy to ascertain either by personal observation or by referring to accurate statistics what is the average consumption in such families. If the amount required from the employer were to increase with the workman's family, the father of twelve children could find no employment at all; for who would undertake to support twelve children, not his

own, in order to obtain an amount of labor which an unmarried man could supply just as well at a much lower cost?

We shall quote only a part of the explanation and summarize the rest. The Cardinal says:

"In accordance with our answer to the first question, if the equality between work and wages has been observed, the employer has completely satisfied the requirements of commutative justice. The labor which is the subject-matter of the contract, is the personal work of the employee, not that of his family; the household is not to be considered primarily and as a party to the contract (*per se*), but in a secondary and accidental manner, inasmuch as the workman must divide with his wife and children the product of his labor. Therefore, since the family does not under the circumstances increase the amount of work done, justice does not require that the amount paid as a compensation should be increased.

"*But he may sin against charity*, not in a universal sense and from the nature of things, but accidentally and in particular cases. For this reason we have qualified our answer by the word *sometimes*."

The illustrious author goes on to say that charity, in such cases, has a more than ordinary claim, because workmen are more closely connected with the person for whom they labor than strangers. "Hence, an employer who can exercise charity, in dealing out bounties that strict justice does not require, ought to prefer his own laborers; so that the wages increased by his charity may cease to become inadequate for the support of the family . . ."

"When we speak of *sin against equality*, a virtue which gives spontaneously and not under the pressure of strict justice, we do not mean *gratitude* for favor received; for the labor of the employee is not a *favor*, since he receives for it a fair compensation, but we refer to a great increase of value not contemplated in the contract, and due to the exertions of the workman. When the master perceives such an increase, he is to some extent bound, by a sort of natural equity, to increase also the compensation."

III QUESTION.

Is a sin committed, or what kind of sin is committed by employers who, without resorting to force or fraud, give wages inferior in value to the work required, or too small to afford a decent support; on the ground that there is an abundance of competing labor, and there are many who are glad to get these reduced wages?

Answer:—*As a rule, such employers sin against commutative justice.*

In the subsequent explanation the illustrious writer shows conclusively, that in the case proposed, commutative justice is violated, for there can be no commutative justice where that equality is wanting, which commutative justice essentially requires. Clearly, such is the case, according to the principles previously set forth, whenever there is no equality of value between wages and labor, and when the compensation for labor is insufficient to meet the requirements of frugal comfort. But the question proposed implied another one. Should the employer find himself unable to come up to the standard; and should the workmen be willing to accept what he can give, would he commit a wrong by paying only what he can? Must he resort to a *lock-out?* This very practical question is met directly in the following explanation which we shall quote in the exact words of His Eminence: "We have said 'as a rule,' for, accidentally, circumstances may occur in which it may become lawful to engage workmen who are willing to take wages which are inadequate. For instance, if an employer could not realize profits enough for his own support, and give the standard wages; and *a fortiori*, if, by keeping up to the standard he would incur a loss. In this and similar cases, it seems at first sight, that the question is one of justice; but in point of fact it is a question of charity, and charity requires the employer to provide for his own wants; as well as for the wants of others."

Such is the tenor of the important document which the questions of the Belgian prelate have caused to be issued at the instance of the Pope. Every one interested in this far-

reaching subject must acknowledge himself indebted to both his Grace of Mechlin and Cardinal Zigliara for having brought about the solution of the problem. At the present time it is essential that the wage question should be thoroughly understood by our pastors as well as by the people. Political economy does not shed a sufficient light on this difficult problem; moral science had to contribute its solution. Surely it is a great blessing for the Christian world that a master-mind like that of Leo XIII should have devoted his attention to this important subject, and that the utterance of the Pontiff should have found so able an interpreter in Cardinal Zigliara.

R. J. HOLAIND, S.J.

THE FOUNDER OF ALL HALLOWS.

WHEN a great work is to be done, a great man is always raised up by Providence to do it. As soon as the appointed hour strikes, the needed man appears. Previously he may be unknown or unappreciated, but when the call for his services comes from on high, he is sure to step to the front.

Half a century ago, a great work had to be done in Ireland, for at that time almost all English-speaking countries were dependent upon it for priests. Millions of its own children had fled from it in hunger to seek homes for themselves in the wilds of America and Australia, and it possessed no seminary for the training of missionaries for foreign fields. Then came into view a poor, obscure and humble priest in one of the most squalid parishes in Dublin —the Rev. John Hand, the founder of All Hallows. To him, as to St. Paul when the Apostle saw in a vision in the night "a certain man of Macedonia, standing and beseeching him and saying: Pass over into Macedonia and help us," and as to St. Patrick when he dreamt of the Irish children, in their mothers' wombs stretching out their hands to him imploring him to come to baptize them, came the wail of the exiles of his people because they were living without the

Sacrifice and dying without the Sacraments, and he knew no rest until he had established a college for the preparation of priests for the ministry among them.

The path of John Hand to the priesthood had been hard and full of obstacles. Born to parents in very moderate circumstances, the eldest son in a large flock of children, he was hardly able to be of use at all before his services were called for on the farm that his father cultivated, and the poverty of the family seemed to block the road to a college education for every member of it. But God is good, as Fr. Hand often said himself in after years, and the difficulties that lay between him and the altar were one by one moved aside in unexpected ways; then circumstances strangely shaped his course until it reached its final consummation.

He was born near Oldcastle, in the County Meath, in the year 1807. At the age of nine he made his first Communion. At twelve he was sent to school. Four years later, as he was one day in church at prayer, he believed that he heard the voice of an angel tell him that God wanted him to be a priest. He went home to confide the call to his mother. She kissed him for joy, yet, while encouraging him to follow his vocation, she told him regretfully that his father meant to take him from school to put him to work in order that he might earn some money to help defray the family expenditures. He begged her to intercede for him with his father, and she went and did so, but without avail, and it was only when the parish priest, the Rev. George Leonard, added his entreaties to hers, that old Mr. Hand yielded.

"When John Hand was about sixteen years old," writes Father George, "his father consented with reluctance to allow him to go to Mr. Molloy's classical school, on condition, however, that he would not lose a moment from his work. To this John readily agreed; and before school-hour and after his return home, he did more than any lad of his age would do in a day."

The stint was made larger and larger, but John's brothers

and sisters helped him out with it thus enabling him to keep up with his studies and be at the head of his class.

For three years, young Hand studied the classics under Mr. Molloy, having the priesthood always in view and patiently enduring the fretful opposition of his father, who was strict in exacting from the boy a full share of work on the farm; at length that opposition gave way and the father said to him:

"My son, Father George tells me you are the making of a good priest, that you're great at the learning with Mr. Molloy, and that you must now go to the Navan Seminary. The mother says so, too. Your aunt offers you a corner with her. If you're willing to walk the four miles from her house to Navan in the morning and the same four miles back in the evening, go, in the name of God, and my blessing go with you."

Willing! The poor boy was only too glad of the chance to enter the seminary to mind the daily eight miles' walk.

Four years were spent by young Hand at the Navan school. Rain, snow or shine, he was always in his place. He laughed at the long jaunt that lay before him every day and said that it gave him exercise and an appetite. Even when he had to sit all day in wet clothes, drenched by the storms through which he had to trudge, never a word of complaint did he utter. At the end of his course, he came out first on the list in the competition.

Yet, because he was a day-boy, his right to be sent to Maynooth was made to give way to the traditional preference accorded to the intern students who successfully passed the examination—a favoritism granted because the institution was dependent for its very existence on the fees they paid. Accordingly he was sent home to try his chances another year. Here was a new impediment in the way to his eventual ordination.

It happened, however, that Dr. Cantwell, Bishop of Meath, who was present at the examination, was delighted at young Hand's prompt answers, and was shocked to learn that merit, perforce, had to give way to money. He there and

then amended the rule by deciding that thenceforward the boarders should have first chance only when there was a tie between the candidates.

Shortly afterwards, being on a visit to Maynooth, the Bishop was told by the President quite casually, it seems, that the Burser, who had to keep the accounts of the college and weigh out the supplies for the refectory, had too much to do and needed an assistant.

"My dear Dr. Montague," exclaimed the Bishop, "you have created the hour and I have the man!"

He then recommended young Hand so enthusiastically that the appointment was made on the spot.

Gladly did the poor scholar accept the offer of a chance to work his way through college. In August, 1831, he entered Maynooth. Attentive to his commisary duties and diligent in his studies, he passed four happy years at that splendid seat of learning, and was a favorite with the professors and the students. But although he was apt at theology, he would not contest for the prizes. "These premiums," said he to Father George, "do often, I fear, a great deal of harm." He thought they were a temptation to pride and ambition in after life. But at his old pastor's importunity, he consented to try for a premium during his final term and he won the second prize.

In June, 1835, he left Maynooth abruptly to live with the Fathers of the Congregation of the Mission at Castleknock, for whom he had conceived a great esteem, and on December 13, 1835, he was ordained priest. The mountain had been ascended at last—the goal of his boyhood's dream had been reached!

He did not join the community by vow, but no one in it worked harder than did he. He taught in the day-school at Usher Quay for two years; then he did pastoral duty in the sordid district of Phibsboro', up early and down late, visiting the indigent and the sick, hearing confessions, preaching, catechising, and spending himself in a hundred other ways for the poor people of the parish.

Then came his call to the great work of his life.

In the year 1838, an Irish priest who had been educated

on the continent, arrived in Dublin from France to organize throughout Ireland branches of the Association for the Propagation of the Faith. Archbishop Murray gave him a cordial reception. The Association began to take root and spread. Among the first to recommend it to their parishioners were the Fathers at Phibsboro', and, as it would seem, by a design of Providence, to young Father Hand was entrusted the charge of the branch established in their church. He took hold of his new charge with his accustomed energy. He requested the members of the congregation to join the organization; he carefully collected the penny-a-week which they each contributed to its funds; and he read the "Annals" in order to foster his own devotion to its cause and to find material for his addresses in its behalf. Through that most edifying publication, he learned of the needs of the foreign missions. He read with a stricken heart the stories of missionary privations and of the spiritual destitution of whole nations. By day he brooded over the miseries of the millions in heathen countries and at night in his dreams they called to him to save them; the priests who were evangelizing them turned their eyes wistfully toward Europe in hope of aid, and the martyrs whom they had slain passed before his vision arrayed in their crimson robes and wearing their crowns of light. The reports that came to him also concerning the exiles of his own race, affected him with grief. He followed those poor emigrants in spirit to England, to Scotland, to the Indies, to Canada, to the United States, to South America, and to Australia—to the mines, to the woods, to the mountains, and to the bush. He heard of them settling far away from church and priest; of how they were obliged to live for years without Mass or Communion; of how they were dying unshriven and unanointed, shrieking to Heaven for mercy and for a chance to confess their sins; of their children growing up uninstructed and falling away from the Faith. He realized to the full that this spiritual famine was infinitely worse than the hunger that had driven them from their native land. So harrowing were some of the accounts related by the

missionaries that they pierced the heart of Father Hand, leaving him no rest at night because his thoughts or dreams of Erin's emigrants were before him startlingly distinct, so that one night he fancied that he actually heard their cries of distress. So vivid was the impression on his mind that he could no longer sleep, but arose from his bed, in order to consider what could be done to send them Irish priests, and that he might pray for light and guidance. Their lamentations rang in his ears and he could not rid himself of the notion that he had really heard them.

The next morning at Mass he besought the Lord to have pity on the forlorn souls of his race in distant lands. The thought of their spiritual misery began to haunt him. It obtruded itself on his attention at every turn. It made him consider that there were many young men in Ireland fit and willing to be priests, but kept from the sanctuary by the one obstacle that they were unable to pay for an education. It reminded him, too, of the proverbial charity of the Irish people, the latest manifestation of which was known to him in the generous sum annually contributed by them to the Association for the Propagation of the Faith.

"Why cannot a college be founded here, in the name of God," he asked himself, "to train missionaries bound to follow the emigrants to their places of exile across the seas?"

The question was an inspiration from Heaven. He greeted it as a suggestion coming from the Holy Ghost. Here was a work to do and to do it he would give himself up, persuaded that to it he had received a call.

He set about at once to prepare a plan for the proposed institution. He believed that 200 students could be obtained and that they could be supported in community for £25 a year, each. The superiors and professors would require all told only £600 annually, "for," said he, "I have no difficulty in saying that persons capable of filling these situations could be found who would be satisfied with food and raiment and without fixed salaries." And with £400 for contingent expenses he was certain that the enterprise

could be hopefully launched out. Next he put on paper his views of the government and discipline which ought to control it.

He broached his project to several persons in whose judgment he had confidence. But they all pooh-poohed it as visionary. "Where," they objected to him, "will you find the $30,000 that you say you will need every year for running expenses, not to refer to the first cost of the foundation?" He could only reply: "God is good." Then he would add: "I cannot resist the call that urges me to attempt the work."

He went to see the Archbishop of Dublin to lay the matter before that prudent prelate, and after fully stating his case, was told that it was beautiful, but that it was a dream.

"If it be a dream, your Grace," he replied, "it is like the dream St. Patrick had that led him back to Ireland to bring baptism to our forefathers. It is a dream that cries to Heaven to be realized, and I do believe that I have been called to try to make it true. I shall not lose the hope that your Grace will yet approve the work!"

The intense conviction with which these words were spoken touched the Archbishop. He changed his tone. He no longer looked only at the difficulties in the way, but allowed his mind to dwell also on the inestimable possibilities of good that the projected college might effect, and before bidding Father Hand goodbye, he gave him encouragement to go on. From that time forth the Archbishop was in favor of the project.

By the advice of his Grace of Dublin, Father Hand, on December 30, 1840, addressed to every Bishop in Ireland a letter outlining his plan for the establishment of a seminary for the foreign missions, in order that they might be prepared to consider it at their next general meeting in the following February. When they did come together, he was invited to come before them, and he made an elaborate exposition of his whole design. He was pressed with questions. He answered them all as best he could. Where did he expect to get $30,000 a year to defray the expenses of the college? He would beg for it himself, he replied, if necessary, from

door to door. Had he no funds and no guarantee of funds? "No," he replied, "none yet; but I offer you the inexhaustible charity of the Irish people as my security that the money will not fail." Only Archbishop Murray and Bishop Cantwell were for him. "I am convinced," said the latter, a few days later, "that every Bishop there, except Dr. Murray, and your humble servant, had the strange notion that the balance of Father Hand's reason was disturbed by his excessive zeal, and that consequently his judgment could not be trusted in an affair involving the gravest consequences to religion; they looked on him as mad."

Indeed, so long as he lived, Father Hand had not the consolation of receiving the support of the Bishops of Ireland. They expected that the institution would not be started, and even after a beginning had been made, they were certain, all but a few of them, that the enterprise would inevitably collapse. Therefore they were reluctant to be identified with it. Therefore they gave no aid to Father Hand. He tried to lean on them at times, but they shook him off. He regularly sent them reports of the institution, but they took no notice of them. Not until after he was cold in his grave, did they grant official and united recognition to his work, in a resolution passed at one of their meetings held November 10, 1846, and reading as follows: "Resolved, that the assembled prelates feel much gratified at the progress of the missionary college of All Hallows, and that they wish the establishment continued success."

The distrust in which he was held by most of the Bishops afflicted Father Hand to the core of his priestly heart, but stimulated by the support of Archbishop Murray and Bishop Cantwell, he pressed on with his work. Having matured his plan as well as he knew how to do himself, he resolved to profit by the experience of the founders of similar institutions on the continent, and he was advised to study their system of management on the spot. When the preparations for the journey had been made, he was still literally without a shilling; but, on paying a farewell visit to his dear friends, the O'Reillys of Ratoath in the County Meath, who hap-

pened to be in town at the time, he received, without asking for it, a purse of gold that was ample for his needs.

He proceeded to France and there he visited every institution in which the vocation to the priesthood, especially for the foreign missions, was successfully nourished. He copied their rules, he examined their workings, he studied their methods, he tried to imbibe their spirit. Later, he sought at Issy the *Solitude* that is attached to the Grande Seminaire and for six months he withdrew from the world to pray and to work over the task of drawing up a constitution for the proposed institute.

Next he went to Rome to solicit the approval of St. Peter's successor. He arrived in January, 1842, secured lodgings in a poor quarter of the Holy City, and at once set about the task which had taken him to the seat of the Sovereign Pontiff. He went from high ecclesiastic to high ecclesiastic explaining his project and soliciting for it their support. So absorbed was he in his business that on his return to Dublin, when he was asked by a friend: "What pleased you most among the sights of Rome?" he could give no answer for, truth to tell, he had had no eye for either decorated church or ancient catacomb, or art gallery or the thousand natural wonders of the Eternal City, during all the four months of his stay in it. "There was so much to be done," was his embarrassed excuse, "that I could not spare the time to go sight-seeing."

Finally a formal statement of his scheme was submitted to the Propaganda. He said that a few Irish clergymen had resolved to make some provision for the spiritual distress then existing among the millions of their Catholic brethren in the British Colonies, in America, and in other countries abroad; that they proposed to establish in Dublin a college for the foreign missions, and give to its workings their services gratuitously; that they saw no difficulty before them as to getting suitable subjects; that they expected to be supported by the voluntary contributions of the Catholics of Ireland, and that already a sum of £6,750 had been promised to their project; that the Most Rev. Archbishop of Dublin

sanctioned their object; and that they entreated the Cardinal Prefect to have their institute approved and placed under the protection of the Congregation of the Propaganda. Three days later came the answer of Cardinal Fransoni announcing that the Pope, Gregory XVI, had most cordially given his approbation to the new foundation.

Then a special audience was granted by the Holy Father to the humble Irish priest. At the feet of the Vicar of Christ he poured forth all his hopes and cares, and there he received all the sympathy that his overburdened heart was craving. He went away with the Apostolic Benediction for himself, for his associate priests, and for all who might help along his enterprise.

Cardinal Fransoni showed him extraordinary attention, gave him a personal donation of $200, and presented to him a collection of valuable books as the nucleus of a library.

Father Hand left Rome on April 18, 1842, and reached Dublin early in the following June, stopping in France, on his way home in order to beg a contribution—unsuccessfully, as it turned out—from the Association for the Propagation of the Faith.

Immediately on his return he began to make collections for the college. He begged for it from door to door. He interested in it the Irish branch of the Association for the Propagation of the Faith. He organized among the straggling portion of the Dublin population a society, the members of which agreed to give him a penny a week; he divided the city into districts and appointed collectors. He himself visited the well-to-do. One day he called for a subscription at the residence of a rich gentleman who, suspecting the object of his visit, sent word to the door that he could not possibly see him just then. He supposed that the petitioner had gone away, but an hour or so later, as he was about to pass out, he saw the poor priest sitting in the hall, pale, scantily clothed, patiently waiting. Touched by his appearance he accosted him cordially, begged his pardon for keeping him waiting, and gave him a generous donation. Every market day Fr. Hand went questing among the graziers who

gathered at Smithfield, and for four years he made almost daily begging tours in and around Dublin. Finally he proceeded to his native county of Meath to ask alms from its priests and people. In three years and seven months he collected the handsome sum of $37,500 and left the institution with all its current expenses paid and a fund of $12,000 in its treasury. He made no mistake, therefore, when he offered to the Bishops the unfailing charity of the poor people of Ireland as a security for the support of the proposed institution.

A location for the college was one of the zealous priest's earliest perplexities. While searching for a site, he came across the old manor-house of the Coghills in the northern suburb of Dublin. It was situated in the centre of extensive and well-wooded grounds. The position was sufficiently secluded to be suitable for a house of studies yet near enough to town to allow access to the conveniences of the Capital. Besides—and this circumstance fixed his mind on it—before the suppression of religious houses in Ireland, it had belonged to the monastery of All Hallows. It had become a corporation property, and when Father Hand began to cast his eyes upon it, Daniel O'Connell was Lord Mayor. That good Catholic and great patriot had already subscribed £100 to the enterprise of founding a foreign college; surely, he would not refuse to exert his influence in order that the vacant dwelling be rented to the college. But when could he be seen? All day he was busy with public affairs, at night he retired early. The early morning he had reserved for himself, and it was well known that before office hours he had given orders that he was not to be disturbed by any body. But charity is bold. It makes a good exception to prove a rule. It nerved Father Hand to seek an interview with the Liberator during the forbidden time. Accordingly, in good season one morning in August, 1842, he knocked at O'Connell's door in Merrion Square, and would not take "No" for answer to his desire for admittance. The servant, moved more by pity than persuasion, consented to go so far against orders as to tell his master that a stranger in distress asked for the favor of a

short audience. The door that led to the study was left ajar a few moments while the request was made and this dialogue was overheard:

"Did I not bid you to let no one in at this hour?"

"Yes, your Honor, but sure he is a priest."

"O, he's a priest, is he?"

"Yes, your Honor, and he has the look of a poor priest."

"Well, then, show him in."

Once admitted, Father Hand told his story in a few words, winding up with a request for O'Connell's influence to secure the use of the Coghill House for the college.

"Be of good heart," was the answer, "your cause is the cause of God, and since it has for its object the good of Irish exiles, it ought to have the help of anything in reason that belongs to Ireland. I will do all I can for you."

Acting under advice, Father Hand petitioned the Dublin Corporation to lease to him the old manor and the twenty-four acres around it, for thirty-one years, at an annual rent of £226, 16 shillings. The petition, with O'Connell's help, was granted.

Then, with the blessing of Archbishop Murray, the college was named All Hallows, after its original dedication, and on October 18, 1842, Father Hand, with one student, went into residence there. On the evening of the 31st, Dr. Woodlock and the Rev. Father Clarke joined him, and the three priests formally inaugurated the institution on its titular feast, All Saints' Day, November 1, 1842.

The opening of the college was announced by means of a circular in which Father Hand said: "The commencement of such a work is always the most difficult; but now that the plan of this college, so much wanted and so long desired, has been sufficiently matured and fully approved of, it is confidently hoped that all Catholics will be prompt and generous in contributing towards its immediate establishment. They cannot subscribe to a work better calculated to promote the glory of God, to extend the kingdom of Christ, and to secure the salvation of souls."

In a short time urgent calls for missionaries began to pour

in to the college from Great Britain, America and Australia.

Archbishop Polding, of Sydney, New South Wales, wrote: "In every part of this immense territory, there are hundreds and hundreds belonging to our holy religion who can never hear Mass, who must live and die without the Sacraments. My heart bleeds when I think of their miserable state—the famine of their souls."

"I have an extensive diocese," were the words of Bishop Byrne, of Little Rock, Arkansas, "and have found in many parts of it Catholic families, who have had no opportunity of seeing a priest *for twenty-five or thirty years.* I spent last Easter Sunday on the banks of the Red River, opposite Texas, instructing children for Baptism from the age of five to seventeen. In one county alone of this large State, I have lately met sixty families whose parents or grandparents were Irish and had fallen away from the faith for the want of a ministry and they are now attached to anything or everything the most fashionable."

"I am now one hundred and twenty miles from any priest," said the Bishop of Natchez, in an appeal for missionaries made a few years later, "the nearest one, who was to have accompanied me, I was obliged to leave at his residence because there was some sickness in the neighborhood. It will be ten days yet before I get to where there is a priest. Last week I said the *De Profundis* on the graves of some ten or twelve Catholics in a place, not one of whom had a priest at his dying bed. Some of them had not seen a priest for three or four years."

A little later, the same Bishop sent in another petition for priests and said: "After I wrote to you from Houston last October, I heard of some Irish Catholics living far out of my intended line of travel. I went to look for them and reached some. The others I could not get to, without failing in my appointments. I baptized children four years old, who had never been seen by a priest, and I blessed marriages that had been made three years ago, before a magistrate for want of a priest. There were other cases of the same kind among those whom I could not reach."

A Catholic officer in the British army, quartered with his regiment in the Island of St. Helena, wrote: "Had you but seen, as I have, the awful and mysterious struggle of the dying Catholic soldier—if you were but to hear his wild cry of anguish for the priest of his loved and cherished religion, and could you but witness his last look of agonized despair, as his troubled spirit was about to take its departure from the frail tenement of clay, unsolaced by those sacred rites of Holy Church which bring such comfort and consolation to the dying sinner, you would, I am sure, agree with me that no sacrifice would be too great to prevent the recurrence of so heart-rending a scene as I have feebly attempted to sketch of the death-bed, not of one only, but unfortunately of many of my poor fellow-Catholic soldiers."

The Bishop of Edinburgh said: "We have thousands of your fellow-countrymen at this moment in the most hopeless state of spiritual destitution. . . . . For God's sake, if you know of any such priests as above described, send me one or two."

"Our flocks are made up almost entirely of poor Irish," wrote the Bishop of Glasgow, "who from various causes were forced to expatriate themselves in a state of abject poverty."

Bishop Fennelly, of Madras, Bishop Haynes, of Demarara, the Bishop of North Wales, the Bishop of Dubuque and many others, all clamored for missionaries.

Father Hand was overwhelmed with grief at the pathetic accounts of the sad state of thousands of Irish emigrants that reached him from so many parts of the world, and at his inability to grant the requests for priests that came to him almost with every mail. He redoubled his exertions, if that were possible, and, in spite of rebuffs and of taunts on his rashness, he kept on begging for the bare necessaries of life for the students and the professors of the college. Often he was caught in violent storms, and found it impossible to get back home until late at night; but cold and wet and hungry and weary as he was, he would not eat a bit of supper until he had first gone to the chapel to recount the events of the day in the presence of the Blessed Sacrament.

At the end of two years, Father Hand could report to the Cardinal Prefect of the Propaganda that he had 38 students who were destined for these missions: 4 for Vincennes; 1 for New York (America); 3 for British Guiana; 3 for Trinidad; 1 for Agra; 7 for Madras (India); 1 for Cape of Good Hope (Africa); 2 for New South Wales (Australia); 6 for Scotland, (Europe); etc.

In the following year he wrote to Rome: "When I had last year the honor of reporting to your Eminence, this college had 38 students, taught and superintended by four priests. Since then the 38 students have increased to 54 and I have the happiness of being surrounded at present by 8 zealous priests, associated with me in this undertaking."

Twelve months later he could report that although 20 students had been sent to their respective Bishops to finish their studies near the scene of their future labors, the college still had 65 aspirants for the priesthood. He could announce, too, that £7,500 had been received and only £5,000 had been expended, and that he had made provision for a refectory, additional dormitories, and study hall.

But all this was not accomplished without gigantic labor, labor which killed the man who did the biggest share of it. Broken down by anxieties and work, Father Hand's system gave way and his health began to fail rapidly. An abscess, moreover, was forming on one of his lungs. Still he took no respite. On the contrary he went off on a questing tour through Meath, and no one heard from him that he was sick—sick unto death. He went about, all through the bitter month of March, and when he had finished his round of collecting, he returned to his home to die. He reached the college on April 2, 1846, and at once took to his bed. He said Mass in his room on the Sunday and Monday following. The effort brought on a hemorrhage which prostrated him completely. No longer able to rise, and conscious that his end was near, he spent his time in praying for the object of his ardent zeal, the college, for which he could no longer work. It would have touched a heart of stone to hear his

pleading with God for the perishing souls of the foreign missions.

A few moments before he breathed his last, he sent for the eight priests, who had supported him in his holy task, and for more than ten minutes he spoke to them on the great work which was now theirs alone. When his voice gradually began to fail him he repeated in a faint and fainter whisper: "Love one another!" Then his hand was raised by those beside him and he gave his last blessing to them. Summoning all his strength once more he bade them farewell, adding: "You have done for me all that was possible; I am very happy. I have had all I could desire, and I am now going before my God with well-grounded confidence." Then he asked for the last absolution. There was no other word after that, although his lips could be seen moving in response to the prayers for the dying, which were recited for him. At last his head sank upon the pillow, he kissed the crucifix which his hand grasped until it was made rigid in death. Peacefully he fell asleep in the Lord, on Ascension eve, May 20, 1846, in the 39th year of his age and the 11th of his priesthood, having laid down his life, through overwork that others might live forever.

His remains were followed to the grave by a large concourse of mourners and were interred in the college grounds. May he rest in the peace of the Lord!

The first associates of Father Hand in the great undertaking were Rev. James Clarke, Dr. Woodlock, Dr. Moriarty, Father O'Ryan, Dr. Bennett, Rev. Patrick Kavanagh, Rev. James O'Brien, Rev. Michael Flannery, and Rev. Dr. Richard O'Brien.

He himself selected Dr. Moriarty to be his successor as President of the college.

All Hallows has had more than 2000 students in its halls since its foundation fifty years ago. Of these more than 1500 have become priests. Think of it, an institution, established on confidence in the inexhaustible charity of poor Ireland, and started by Father Hand with one student, has in half a century sent into the sanctuary 1500 priests! And

if one missionary can accomplish an incalculable amount of good, what inestimable services must this army of missionaries, moved with charity for their exiled brethren, have rendered. Their harvests have been reaped in England, Scotland, Canada, the East and West Indies, the Cape of Good Hope, Tasmania, New Zealand, the United States, and South America.

And still the good work goes on. The founder is dead, but the college continues to be busy with the training of priests for the foreign missions. To it the Church in America owes an everlasting debt of gratitude, for from it have come hither hundreds of pious and zealous priests. Father Hand is no more, but All Hallows remains. It is his best earthly monument.

L. W. REILLY.

AMERICAN SWEET WINES FOR SACRAMENTAL USE.

THE Rubrics of the Missal prescribe the use of pure wine, that is, fermented juice of the ripe grape, for the celebration of the holy Sacrifice.[1]

It is well known that wine growers find it convenient and at times necessary to add a certain quantity of extraneous matter, such as sugar, alcohol, etc., to the pure juice of the grape, either before fermentation sets in or during it, for the purpose of rendering the wine proof against atmospheric or other corrupting influences.

The question has been raised from time to time, whether and to what extent, such additions interfere with the requirements of a pure grape wine for the altar; requirements which bind *sub gravi*.[2]

The answers given by the S. Congregation on various occasions to doubts proposed regarding this subject, make it clear that a slight addition of foreign matter, especially when necessary to the conservation of the wine, does not render the use of the same illicit for sacramental purposes, since

1 Cf. De Defect. in Celebr. Missae ii and iv, 1.
2 De Defect. iv, 2.

the addition cannot be said materially to affect the purity of the wine.

Regarding the addition of *alcoholic* spirits however, the limits have been fixed in a more definite manner by a decision of the S. Congregation which in general excludes wines having more than 12 per cent. (*when part of this is added*) alcohol, from use in the celebration of Mass.

Among the various brands sold as sacramental wines in the United States there are what are known as sweet or "fruity" wines. These not only contain in most cases a greater degree of alcohol than the ordinary dry wines, but their peculiar characteristic as sweet wines is due to a method of preparation in which the addition of 10 or more per cent. brandy is a necessary feature. We may assume that the quantity of alcohol in grape brandy varies between 48 and 54 per cent., constituting therefore about one-half of the admixture.

As the question with us turns upon the licit use of these wines for the altar, we shall have to say a few words regarding their nature and manufacture.

It is understood that the juices of the different grapes contain a variable amount of sugar and of ferment. In the process of fermentation the sugar is converted and lessens with the duration of the fermenting process. If the ferment be exhausted before the sugar of the grape is entirely reduced the wine will have a sweet taste, otherwise it will be more or less tart. Now *in order to obtain a sweet wine* from grapes, whose proportion of sugar and ferment is such as to exhaust each other simultaneously, a method has been invented by which the process of fermentation is interrupted before the sugar is entirely converted. This is done in three ways; first, by chemical interference; secondly, by the application of heat; thirdly by the *addition of grape* (*or other*) *brandy*, all of which methods check the continuance of the fermentation and thus preserve the sweet element of the grape in the wine.

The last-mentioned process, called the cold method, is commonly used in the United States, as we learn from a prominent viticulturist in California. It produces our

Angelica, Port, Sherry, Malaga, Madeira, Sweet Muscat, Sweet Catawba, Vino dolce, Tokay, etc., and is especially protected by the United States Law under the McKinley act.[1]

As a matter of fact the grapes used for the manufacture of these wines usually contain from between 20—30 per cent. natural sugar, partly or entirely converted into alcohol, which constitutes about one-half of the percentage. The addition of grape brandy varies from 5 to 14 per cent. as the maximum limitation.

It follows therefore, that our American "sweet wines" contain as a rule from 12—22 per cent. alcohol, of which from 10—15 are *added grape brandy*, or half that quantity of alcohol. This is a good deal when we remember that the ordinary Rhine wines contain only from 7—13⅓ of alcohol.

Can we with a safe conscience use these "sweet wines" for the celebration of Mass?

The answer is, that, if the alcohol added to the new wine together with that already contained in the natural grape juice, does not exceed 12 per cent.—yes. Otherwise—no. This is plain from a decision given by the S. Congregation July 30, 1890 [2]

1 Sec. 42-49 of the McKinley act.—This law requires that the wines, to which such addition of brandy is made contain a natural amount of at least 4 per cent sugar and that the addition itself be true grape brandy, not exceeding in quantity 14 per cent.

2 Beatissime Pater :—Joannes Ludovicus Robert, Episcopus Massiliensis, ad pedes S. V. humillime provolutus, dubium infra expositum S Sedis examini et judicio ad Religionis bonum committendum existimans, quaerit :

In pluribus Galliae partibus, maxime si eae ad meridiem sitae reperiantur, vinum album, quod incruento missae sacrificio servit, tam debile est ac impotens, ut diu conservari non valeat, nisi eidem quaedam spiritus vini (*spirito-alcool*) quantitas admisceatur.

1. An istius modi commixtio licita sit?

2 Et, si affirmative, quaenam quantitas hujusmodi materiae extraneae vino adjungi permittatur?

3. In casu affirmativo, requirituine spiritus vini ex vino puro seu ex vitis fructu extractus?

Feria iv die 30 Julii, 1890.

In Congregatione generali habita per Emos ac Rmos DD. Cardinales in rebus fidei et morum Generales Inquisitores, proposita suprascripta instan-

There are sweet wines not prepared by this so called *cold* method, in which the natural amount of alcohol is much less. Thus the genuine Tokay grown on the Hegyallyas keeps its sweetness with a body of 10.46 per cent. (Brande's table). These are of course imported, and more expensive than our sweet wines. Among the various methods for rectifying the natural acidity of the wine the S. Congregation suggests that of boiling as preferable to that of adding brandy. This appears from a decision given May 8, 1887, in answer to a question proposed by the Bishop of Carcasonne.[1]

As to the chemical process, the S. Congregation disapproves of the use for the holy Sacrifice of wines subjected to this method. Last year the S. Poenitentiary was asked whether the salt known as tartarate of Potassium which is extracted from the wine lees by a chemical process could be

tia, praehabitoque Rmorum DD. Consultorum voto, iidem Emi ac Rmi Patres rescribi mandarunt :

Dummodo spiritus (alcool) *extractus fuerit ex genimine vitis, et quantitas alcoolica addita una cum ea quam vinum de quo agitur, naturaliter continet, non excedat proportionem duodecim pro centum, et admixtio fiat quando vinum est valde recens, nihil obstare quominus idem vinum in missae sacrificium adhibeatur.*

Sequenti feria v, die 31 d. m. facta de his SSmo D N. Leoni PP. XIII relatione, Sanctitas Sua resolutionem Emorum Cardinalium adprobavit et confirmavit.

J. MANCINI S. R. et U. I. *Not.*

1 Illustrissime ac Reverendissime Domine :—Litteris datis die 8 Februarii currentis anni exponebas : Ad vini corruptionis periculum praecavendum duo remedia proponuntur :

1. Vino naturali addatur parva quantitas *d'eau-de-vie.*

2. Ebulliatur vinum usque ad sexaginta et quinque altitudinis gradus.

Atque inde quaerebas utrum haec remedia licita in vino pro sacrificio Missae, et quodnam praeferendum.

Feria IV die 4 currentis mensis, Emi DD. Cardinales Inquisitores generales respondendum mandarunt :

Praeferendum vinum prout secundo loco exponitur.

Et fausta quaeque Tibi precor a Domino.

Amplitudinis Tuae

Devotissimus et addictissimus,

Romae, die 8 Maii, 1887. J. D'ANNIBALE.

used to neutralize the natural acidity of the white wines produced in certain districts of Europe. It was especially urged that the extract completely assimilates with the wine and precipitates so as not to increase or diminish its quantity, but merely improve its taste. The answer given by the S. Congregation of the Inquisition was : *Non expedire.*[1]

The reason of this decision is evident; for, considering the amount of adulteration which chemical manipulation suggests to the promoters of the wine industry, the admission of it to any extent would certainly open the way to endless abuses and consequent doubts regarding a subject with which it would be sacrilege to tamper.

The practical conclusion, therefore, in regard to the use of wines for the holy Sacrifice is that those which are simply the pure juice of the matured grape[2] are to be obtained if possible.

Where an artificial interference is necessary for the conservation, etc., of the wine, the method of heating is to be preferred to that of adding alcohol.

If alcohol is to be added it must be in the shape of wine spirit *made from the grape* such as grape brandy.

This addition joined to the natural alcohol contained in the grape juice may not exceed 12 per cent. *altogether.*

1 Illustrissime et Reverendissime Domine :—In Congregatione fre. IV, 27 elapsi mensis Aprilis, expensis litteris a Te missis Domini N . . . quaerentis utrum uti queat quodam chimico processu ad vini pro Missa naturalem acredinem corrigendam, Eminentissimi Domini Cardinales una mecum generales Inquisitores respondum mandarunt :

Non expedire.

Deus Te sospitem servet.

Dominis Tuae,

Addictissimus in Domino,

Romae, die 9 Maii, 1892. R. *Card.* MONACO

2 We say *matured* grape because there is a wine made from grapes which are cut before their full ripeness either because the season is unfavorable for a sufficiently early growth, or because there is danger of disease attacking the fruit, etc. The fruit extracted from these grapes is afterwards corrected by the addition of different ingredients which make the wine in every respect like that extracted from the ripe grapes. To use such wine would render consecration invalid.

About the latter requisite as a condition for the licit use of Mass wines, there can be no doubt, when we compare the decisions of the S. Congregation at different times. In 1891 the S. Inquisition was asked whether the Spanish wines, which are known to contain naturally 12 per cent. alcohol, can be used as Mass wine, in case 10 per cent. of wine spirit had been added to them for the purpose of keeping them from corruption. The S. Congregation simply replied: *Negative in ordine ad Missae sacrificium.*[1] This agrees with both later and earlier decrees.

It is true that the sweet wines offer many advantages over the dry wines. They are more palatable and they can be handled with greater safety, requiring much less care in shipping or preserving from noxious atmospheric influences. But taste and convenience are not the best nor the proper criterion when there is question of the reverence due to the Blessed Sacrament.

The S. Congregation refuses, as we have seen above, to admit for the altar service wines subjected to chemical manipulation for the purpose of rectifying their acid taste. As to the greater safety of conservation and transportation, it cannot be disputed in the case of sweet wines, but we can not leave out of view the principal element of this wine question which obliges us to consult above all other necessities that of the care which we owe to the sacramental act. It may indeed be fairly argued that wine containing 20 or even more per

1 Illustrissime ac Reverendissime Domine: Precibus ab Amplitudine Tua commendatis, N . . N . . . . , exposito quod vinum dulce, quod pro Missae sacrificio adhiberi solet in Hispania, spiritum ultra proportionem duodecim pro centum naturaliter continet, sequentia dubia solvenda proponebat:

1. Utrum decem partium spiritus pro centum commixtio, ut ex experientia constat, omnino ad vini dulcis conservationem necessaria, continuari possit?

2. Utrum vinum ita confectum adhiberi possit in Missae sacrificio?

Re ad examen vocata in Congregatione habita feria iv die 15 curr. mensis Eminentissimi Domini Cardinales Inquisitores una mecum generales decreverunt:

Negative in ordine ad Missae sacrificium.

Quod dum significo, Deum precor ut Te diu sospitet.

Amplitudini Tuae,

Addictissimus in Domino. R. *Card.* MONACO.

Romae, die 19 Aprilis, 1891. *Domino Archiep. Tarraconen.*

cent. of grape brandy, which combines with the natural substance of the wine, is still in every sense pure wine and that consecration in such is unquestionably valid. But the *validity* of consecration is not what the disciplinary laws of the Church exclusively aim at. These are devised, in the present case, to guard the dignity of the Blessed Sacrament and to enforce care in the exercise of what directly concerns the Real Presence. They prescribe not merely what is valid, but also what is licit; and their violation assumes the nature of a *peccatum grave*, not from the absence of matter capable of being consecrated, but from the indifference with which consecration is performed upon more or less doubtful matter.

American sweet wines, therefore, as appears from the statement of viticulturists in the States whom we have consulted, contain for the most part more than 12 per cent. alcohol. According to the "cold" method commonly in use, a large proportion of the excess is due to the admixture of grape brandy. This process of producing sweet wines is protected by our law and hence naturally resorted to as less costly than importation. Practically it is advisable to avoid such wines. In conclusion we may here repeat the words of an able theologian who, referring to the Decree of April 19, 1891, cited above, points out the propriety of observing the caution contained in the Second Plenary Council of Baltimore against the use of wines which may be classed under the name of Spanish wines. He says: "In Decreto hoc supponitur vinum continens ultra 12 pro 100 spiritus naturaliter, cui admiscendae sunt 10 pro 100 spiritus ad ejus conservationem: ergo vinum, *cujus quarta pars est spiritus.* Quid mirandum, si S. Officium hoc vinum prohibuit pro Missa? Nonne hoc illud vinum est, de quo jam locuti sunt Patres Conc. Plen. Balt. II. n. 373: 'experientia compertum est, vini genera, quae in hisce regionibus sub nomine vulgari Port, Madeira, Sherry, Malaga, etc., vaenire solent, maximam partem et plerumque substantialiter adulterari, etc.' Nihilominus vinum dubie Hispanicum in pluribus locis Statuum Foederatorum et ultra hos status pro Missae sacrificio adhibetur."

CLERICAL STUDIES.

(FOURTEENTH ARTICLE.)

DOGMATIC THEOLOGY III.

How affected by modern criticism.

THEOLOGY in its elements is as old as the human race; in its organized form it reckons many centuries; it has been the object of more powerful, concentrated thought than any other science, and yet it is ever growing. It grows, not as inorganic bodies increase, by the mere fortuitous addition of similar elements, but rather by the more subtile process of assimilation, after the fashion of living things, that is, by steadily taking into its substance new, vitalizing matter, and silently dropping what proves worthless or has exhausted its vivifying power. Hence a constant renovation which is destined to go on as long as the vital functions continue, that is, as long as enlightened minds are busy with divine truths, and which can cease only when theologians have ceased to think.

The process is ordinarily slow and almost imperceptible, like all living growth; yet it has its periods of special and visible activity. Such was the golden age of the Fathers; or that of the early Schoolmen; or again the sixteenth and seventeenth centuries which witnessed the efflorescence of positive theology, and such undoubtedly is the period to which we belong. For this is a time of universal criticism, that is, of a thorough, independent investigation and discussion of origins, documents, proofs, etc.; and criticism, constructive and destructive, leads directly to altered views of things. Its effects are already deep and widespread in the various departments of biblical, historical and philosophical science; and these being the very sources from which theology flows, it is only natural that in the latter we should notice corresponding signs of change and anticipate greater still in the future.

It is to the nature and results of this change that we propose to devote the present paper.

I.

In order to allay the fears which the very name of change in connection with theology is calculated to awaken in certain minds, it is only necessary to recall the fact that theology comprises a great variety of elements of very unequal value—dogmas of faith, current doctrines, opinions freely debated, theories, inferences, conjectures, proofs of all degrees of cogency, from scientific demonstration down to intimations of the feeblest kind—and that, as a consequence, the Catholic mind may assume, in theological matters, according to the object it considers, every conceivable attitude, from the most unhesitating acceptance to the most radical negation. This is always a surprise to Protestants who come to know of it for the first time. They are utterly unprepared to find so many questions of a religious character on which Catholics feel at liberty to disagree and are, as a fact, often at variance. To those among them who enter the Catholic Church with the hope of finding there a definite answer to all their questionings, it is sometimes a source of considerable disappointment. Even those of the faith experience occasionally something of a similar feeling. Diversity of opinion among their teachers disturbs them and makes them feel as if all were questioned and unsettled.

Not so the more enlightened among them. They know that much liberty of opinion always prevailed in the Catholic schools; that around the solid centre of revealed truth fully ascertained, there has been from the beginning, and in increasing measure, a floating mass of doctrinal elements, some of which in the course of time have clung to the centre, others have disappeared, while many more of doubtful character still remain, equally liable to vanish, or to be incorporated, or to continue floating and unsettled to the end.

They know furthermore that, whilst defined doctrines admit of no questioning, the proofs which are alleged in support of them are far from being all beyond question, and that it is not only the right but the duty of theology to discuss them critically and ascertain their real value.

They know finally that even when a doctrine has been de-

fined, the full sense of the definition may still be far from determined. The Pope, for example, has been declared infallible; yet how many questions are still agitated as to the sphere and to the conditions of his infallibility! The inspiration of Scripture is a dogma of faith; but it would seem as if we were farther than ever from agreeing as to just what is implied in that fact. Indeed in this particular instance as in many others, the Church by her definition scarcely more than echoes the language of Scripture itself, or of Tradition, without attempting to develop its meaning or to remove the ambiguity that may attach to it. This remains for theologians to accomplish, and we can well understand how its performance gives rise to deep disagreement and lively controversy.

May we not add that, although the higher truths of faith transcend the powers of the human mind, the Church in formulating them can use only human language, always inadequate, inaccurate often, if accepted too literally or pressed too closely, and that the development of the Christian mind may lead after-ages to a closer approximation, in expression as well as in thought, to these truths as they are in the mind of God? After all, the language of the Bible, as well as that of the Church, is only a human garb of divine thought — forms wrought out of a certain conception or philosophy of human things, and applied in due time to things divine, as we see in the visible impress of the Jewish, the Greek or the Scholastic mind on the various dogmatic definitions of the past. May we not imagine a further progress which would enable theologians, while faithful to the substantial meaning of such definitions, from which it can never be allowable to depart, (Conc. Vat. Const. I, c. 4) to retranslate them into something still more in harmony with a new and advanced state of the human mind, as well as with the unchanging, eternal truth? However it may be with this latter point which concerns only future and probably distant contingencies, enough margin surely remains in the rest for considerable changes in theology which the most orthodox cannot object to, and it behooves us to see on what lines and

in what measure they are happening and will continue to be made.

II.

As regards the ascertained doctrines of the Catholic faith, modern criticism fairly conducted cannot weaken them. They rest ultimately on the authority of the Church, and no progress of thought, no discovery can shake them on that immovable basis. Far from shunning inquiry in their regard, the true believer invites it. A critical discussion of proofs may indeed and often will do away with spurious authorities and weak reasons by which honest ignorance or mistaken zeal have endeavored to strengthen positions sufficiently safe by themselves; but sacred truth gains more than it loses by their elimination. In the same way, texts of Scripture which were triumphantly brought forward in former times in support of fundamental doctrines may, under the close scrutiny of our own day, prove of very questionable authenticity or of very dubious meaning, yet the doctrines will lose nothing thereby of their indubitable character. What if the ablest modern critics reject the *Tres sunt* . . . of St. John? Is the Trinity less clear in Scripture or in the mind of the Church from the beginning? Or again, if we admit, as is claimed, that the famous text of Job: *Scio quod Redemptor meus vivit*, etc., has no definite meaning as it stands in the Hebrew, and that anyhow the whole argument of the book forbids it to be understood of the resurrection of the body, does not the dogma itself shine forth as brightly as ever in the words of our Lord, in the teachings of S. Paul, in the creeds of all Christian ages? Theologians have clung too long and too closely to many such arguments, and the sooner they are dropped or referred to only in a secondary way, the better for the present and the future of theology.

Not only does modern criticism thus place sacred doctrine on its true basis, but in place of the decayed supports which it removes, it substitutes props of enduring strength. For, side by side with the negative, and too often unsparing and destructive criticism of our contemporaries, there is a

positive and constructive form of criticism which has already done valuable service to the cause of Christian and Catholic belief. To it we owe that broader and truer conception of the sacred writings which will dispose once for all of their so called discrepancies and inconsistencies. The intimate knowledge of the Egyptian and Assyrian civilizations in the light of which Old Testament history has been so closely scrutinized has only led to the most striking corroboration of its main features and of many of its more minute details.[1] The history of the early Church in the hands of the ablest and most independent critics is doing a similar service to the Catholic faith. Archæology is every day bringing to light fresh proofs of its Apostolic origin. In his excavations of the Roman catacombs, de Rossi has unearthed, as it were, the whole Catholic creed; while strangers to the faith, such as Harnack (Dogmengeschichte), Sohm (Kirchenrecht) and many others have traced back to the very origin of the Church several of our beliefs, in particular that of the supremacy of the Bishop of Rome.

III

But while thus strengthening the main lines of the Catholic faith, and occasionally certain secondary truths, modern criticism is on the other hand, gradually weakening many doctrinal positions long looked upon as entirely safe from assault, and still sustained in some of our theological text books, whilst others held only as opinions are fast disappearing. This result, dreaded by some, welcomed by others, is interesting to all, for although the movement may be momentarily stayed in its course, it is sure in the end to work itself out and shape the future.

In order to understand its action, we have to consider theology, not in its diminished form, as we find it in modern writers, but in its full expansion, as it stood three hundred years ago.

1 See Vigouroux: *La Bible et les decouvertes modernes.* Geikie: *Hours with the Bible.* Rawlinson: *Historical Illustrations of the O. T.* Ladd: *What is the Bible*, etc.

To those unacquainted with their methods, one of the most surprising things in the theologians of that and the preceding ages is the extraordinary amount of knowledge which they claimed to have upon all sorts of subjects appertaining to or touching upon religion. They knew, for instance, everything about the angelic world. Whole folios were filled with accounts of the origin of the celestial spirits, their probation, organization, action, powers, functions, relations between themselves, with mankind and with all creation. Theologians told the story of creation itself in its principal stages and in all its particulars with a detail such as nobody would venture upon at the present day. They described the state of innocence as if they themselves had lived through it, explaining what Adam knew and what he was ignorant of, how long he lived in paradise and what sort of existence he would have led if he had never fallen, etc.

And as they knew the beginning so they knew the end of the human race. They could tell about Antichrist and his doings, the resurrection with all the detail of its circumstances, the dread judgment, the closing of ages and the fate of the earth after it had seen the last of man. With the same imperturbable confidence, they looked out on the world of nature and on the world of grace, solving to their satisfaction the endless problems of each. They seemed to know the purposes of God in all His works and the necessary laws and limitations of His divine action. They saw into heaven and told of what sort was the life of the glorified saints. They described in terrible detail the sufferings of the reprobate, located hell, and calculated mathematically its form and dimensions.[1] In short, of the countless questions which arose through ages in the mind of man in regard to God, the world or himself, there are comparatively few which theologians have not discussed and attempted to solve with an assurance beside which that of modern scientists is modesty itself.

1 See Suarez. Joan. a S. Thoma, Salmant., etc., etc., *De creatione, De Angelis, De novissimis ;* Lessius, *De perfectionibus et morib. divinis*, etc., etc.

This unhesitating confidence was in nowise the fruit of self-conceit; the greatest theologians of the Church were the humblest of men. But they fully believed in three things: authority, in every degree and of every kind; general principles, and logical deduction; and it was their unlimited trust in these three means of reaching knowledge that led them to affront with touching candor the most arduous problems and to boldly "rush in where angels fear to tread."

1. First of all, they accepted without questioning and interpreted literally, unless compelled to do otherwise, every statement they found in the Bible, thus gathering, as they thought, the most reliable information from all its parts on all manner of subjects. To ascertain the true structure of the universe or the laws of divine grace, the utterances of poetry or prophecy were as welcome to them as the most didactic forms of divine teaching. Their conceptions of the formation and order of the visible world were gathered not only from Genesis, but from every part of the Bible, while their eschatology in all its parts was deduced literally from the Visions of the Apocalypse and the prophetic pictures of the Gospel.

2. The Fathers in turn came in for a considerable share of their religious trust. They were the lights of the Church set up by God for the guidance of men and what had been stated by any of them was looked upon as sufficiently proven. St. Thomas himself builds distinct arguments on their individual sayings. The authority of St. Augustine especially was supreme, and for many centuries it was a standing rule that he at least should not be contradicted: *Cui contradicere fas non est.*

3. Far beneath divine authority as found in the Bible, or as reflected in the Fathers, yet high above individual thought, stood philosophy, as taught by Aristotle, and developed by the schools. Aristotle, with his acute analysis, his far-reaching principles and his logical methods, was like a new revelation to the Mediæval mind. One must look into the writings of the period to realize his almost absolute sway over men's thoughts and judgments. Besides the principles of

the greatest philosopher, quickly assimilated and broad enough to bear anything, his habits of generalization were also promptly learned and led to the elaboration of a new series of convenient axiomatic formulæ, ingenious and plausible, even when not universally true, and seeming to bring within reach whole regions of knowledge hitherto inaccessible, just as the perfected instruments of the present day allow the astronomer to see further into space and solve many questions which up to this had remained unanswered.

Thus equipped, the theologian felt himself able to face almost any problem bearing on religion: for it was sure to come under some saying of Scripture or of the Fathers, or under one of those broad principles in whose virtue he so thoroughly believed. All he had to do was to extract the truth which lay hidden in them, and he proceeded to accomplish it by the process of deduction.

4. For deduction was to the scholastic mind, not only a method of demonstration, but the principal means of discovery in every sphere of knowledge. True knowledge, it was claimed, always proceeds from principles and can always be reached through them. Whenever, therefore, positive information was missing, the Schoolmen fell back on the general principles of analogy, congruity, fitness or some other great law which they considered all things subject to, and from thence evolved a reply which nothing came to contradict and which fully satisfied themselves and their contemporaries[1]

One can easily imagine what a vast amount of new material, more or less substantial, came in this manner to be evolved, systematized, and finally to be connected with the more ancient and less questionable elements of Christian

1 In the preface of a large work on geography, published in France about two hundred years ago, the question is examined, whether islands existed before the deluge? The writer, after giving various opinions, finally decides in the affirmative, principally on a reason given by Camdenus, an English geographer, "that islands, like lakes, being part of the beauty of nature, both must have existed when the earth came forth perfect from the hands of its Maker." Mediæval theology is full of such questions and arguments.

doctrine, so as to present to the eye a vast and venerable structure of noble proportions and harmonious parts.

Such was Mediæval theology, and it is on this fabric that modern criticism came to accomplish its mission, not unlike that of the prophet Jeremiah "to root up and to pull down —to built and to plant." Of the "building and planting" we have already spoken. The foundation and the main lines of the edifice, criticism, when fair, can touch only to strengthen. And besides their divine element, there are others in the works of our great theologians which are scarce less safe from destructive criticism, for they may be reckoned among the noblest productions of the human mind. To say nothing of St. Thomas, such men as Suarez, Lugo, Vasquez, Ripalda, have seen, almost as far as the human intelligence can reach, into the depths of the divine nature and the mysteries of the faith, and their treatment of them, from the standpoint of the scholastic philosophy, is so searching and so thorough as scarce ever to be surpassed.

But mingled with them are the weaker elements to which we have referred, and it is on these that the disintegrating effect of criticism is principally felt.

IV.

The process may be said to have begun with the advent of what is called positive, in contradistinction to scholastic, theology. It developed slowly, because of the conservative spirit of the schools and of the reverence in which the sacred science was held in all its parts. Yet in every subject upon which the growing knowledge of Christian antiquity was brought to bear, the change was noticeable, and left its trace even in the text-books which succeeded each other in the schools. It is more deeply felt in our generation, not because of the introduction of any new criterion of theological truth, but because those generally recognized already have been made more effective and are applied with more sincerity and thoroughness.

1. First of all, Scriptural arguments rest on literal interpretation, yet it becomes more and more difficult, as we

advance in the intelligence of the Bible, to say just when and where its statements should be taken literally. Besides the looseness or lack of grammatical accuracy which is common to all languages, it is felt that the productions of each country and of each period have to be interpreted in accordance with the literary habits of the time and of the people. At all times and every where poetry and prophecy have had a freer scope and were less tied down to the more exact vocabulary of philosophy or narrative. History itself, with some races, shared the privilege, besides being freely imitated by allegory and fiction. Hence a cloud has arisen which overshadows many things in Scripture which in former times suggested no difficulty. Very few, for instance, consider any longer the first chapter of Genesis as strictly historical, and the freedom permitted in regard to it is gradually being extended to the following chapters and to other parts of the Bible. As for the prophetic description of the resurrection and the last judgment referred to above, it is equivalently admitted that they present only a poetic picture, from which no solid fact can be extracted with certainty, beyond the reality and the solemn character of these great events.

2. In return the Fathers are better understood in this age than in any other, but the closer and more critical study to which they have been subjected during the last two centuries has long since put an end to the indiscriminate trust given them in older times. They still remain the unhesitating, unquestioned witnesses of the Church's faith in many particulars; but in how many more do they simply give expression to their personal views, or follow the prevailing notions of their time, or work out conclusions from Scripture by canons of interpretation which nobody thinks of following to-day? St. Augustine, to take the most notable example, with his extraordinarily active and fertile genius, alive to the manifold aspects of things, ever originating new problems and stimulated by incessant questioning from all parts of the Church, St. Augustine reflects, divines, draws inferences from the Bible, from the familiar data of faith,

from his personal experience of soul and of life, and sets them forth now confidently, now in a modest, tentative way. But his hesitations are soon forgotten and his words remain, recommended by the great authority of the man, by the attractiveness of his views, by the fact that nothing more satisfactory suggests itself for the time in answer to the questions he undertakes to solve. And so they are reverently and joyfully gathered up, repeated, transmitted, and at length become a sort of tradition from which men feel no longer entirely free to depart.

It is by such individual opinions of one or other of the Fathers that the modern critic finds many doctrines to have been originated. No wonder if he hesitates to place the same reliance on them as those who accepted them through preceding ages as the venerable voice of Catholic tradition itself.

4. Finally, misgivings of a similar kind have developed into the modern mind in regard to those deductive elements of theology evolved from the principles of reason or of faith, by the elaborate logical process in which the mediæval mind so delighted. All experience seems to lead to the conclusion that, outside the sphere of pure abstraction (mathematics, metaphysics, logic), the *a priori* method is never entirely reliable, and can do solid service only on condition of its results being verified by direct observation. Hence the general disregard among our contemporaries for abstract argument Especially in the sciences based on facts, no conclusion is considered certain until it has been verified, and what cannot approve itself in this way, must remain a mere conjecture.[1]

1 It is true the reaction against the indiscriminate use of *a priori* methods in former days has been carried entirely too far, and the censors need in their turn to be corrected. It is one of the objects of Catholic philosophy to lead back to a rational belief in metaphysics. But a lesson has been given which should be remembered. Metaphysical argument has little to do with facts, and even in the sphere of speculation, abstract principles require very delicate handling. Entirely true in one sphere of thought, they may be imperfectly so, or be positively inapplicable, in another. Yet their simplicity their perspicuity, the happy manner in which they light up and bring together so many objects of thought easily win for them unqualified assent. Or

The critical student of theology finds the rule equally applicable in his own sphere. He sees, for example, that the argument of St. Cyprian, that the gift of faith could be imparted in baptism only by those who possessed it themselves, was very plausible, but the general practice of the Church was against it. He sees that when St. Thomas argued against the validity of a deprecatory form of absolution because absolution was a judicial sentence, and not a prayer, it was hard to answer him until it came to be known that Greeks and Latins alike had used that form for centuries. If we knew nothing of the Bible beyond the fact of its being divinely inspired and having God for its Author, we should be led directly to conclude its verbal inspiration, its grammatical accuracy, its perspicuity, the perfection of its language and many more qualities, all contradicted by the simple inspection of the book. It is the book itself reverently yet critically examined, not *a priori* argument, that will best tell us with what measure of perfection or imperfection God has vouchsafed to use the medium of writing to convey to mankind His truth and His will.

Such in brief are the principles by which Catholic theology is being renovated. When judiciously applied, they lead but to a more accurate and more thorough knowledge of divine truth, and disturb only what needs to be reconsidered. If abused, they may lead to all manner of evil consequences; but the responsibility rests with those who abuse them. The

again the formula which embodies them may be imperfect; generally but not universally true, yet so plausible that only the fact of its leading to inadmissable conclusions reveals its defect. How many even then will manage to escape such conclusions in some illogical way, or actually accept them, sooner than forsake or qualify their so-called principles. Hence the axiom of warning familiar to the Schoolmen themselves: *Dolus latet in generalibus*. The caution applies to creeds, definitions of faith and dogmatic declarations, as well as to philosophical formulas. For as we have already remarked, in many cases they are only an approximative expression of truths beyond the range of human intelligence; and even when the object is accessible, the expression may not be perfectly adapted to it, or be made to cover, by logical deduction, much more than was ever intended by its authors.

principles themselves lose nothing of their usefulness nor of their truth.

Our next article will show these principles at work in the study and teaching of theology.

J. HOGAN.

THE ELECTION OF MINISTERS IN THE PRIMITIVE CHURCH.

JESUS CHRIST gave to His Apostles the power of appointing Bishops to succeed them in the different churches. Priests and other ministers in the Church, although they receive the Sacrament of Orders instituted by our Lord, cannot properly be called the successors of the Apostles.

This difference naturally suggests an inquiry into the usage and discipline of the Church regarding the election of Bishops. What was this usage, this discipline?

To answer the question we must return to certain canons to be found in the *Decretum Gratiani*, which reads as follows: "Sacerdotum est electio, et fidelis populi consensus adhibendus est quia docendus est populus, non sequendus. Eorum te voluntates oportet, convocatis clericis, in communi perscrutari . . . Episcopi per electionem cleri et populi . . . de propria Dioecesi eligantur . . . Hoc nomen (electio) proprie et improprie sumitur hic cum illis genetivis, cleri et populi . . . Nullus laicorum Principum, vel Potentum semet inserat electioni, aut promotioni Patriarchae, Metropolitani, aut cujuslibet Episcopi, ne videlicet inordinata et incongrua fiat electio . . . Universalis Synodus definivit . . . neminem et laicorum Principum, vel Potentum semet inserere electioni, vel promotioni Patriarchae, vel Metropolitani, vel cujuslibet Episcopi . . . Non est permittendum turbis electionem eorum facere, qui sunt ad sacerdotium promovendi . . . Omnis electio Episcopi, vel Presbyteri, vel Diaconi a Principibus facta irrita maneat . . . Non licet populo electionem facere eorum, qui ad

sacerdotium promoventur, sed in judicio Episcoporum sit, ut Episcopi eum probent, si in sermone, fide, spirituali vita edoctus sit."

Petrus de Marca gives us a similar account regarding the discipline of the Church during the first centuries: "Caeterum si negotium istud referatur ad primam originem, moremque vetustae Ecclesiae, antiquorum Canonum ratio habeatur; constans est illa sententia, quae solum testimonium et consensum designandi Episcopi clero et populo tribuit; ipsam vero designationem, sive electionem et judicium Metropolitano, una cum Synodo Provincialium Episcoporum. In quo testimonio dando non reperio descrimen aliquod constitutum a veteribus inter Clerum civitatis et populum: aequo enim jure in hac parte utebantur, utriusque consensus ad suscipiendum Episcopum expectandus erat. Tota quippe, ut jam dixi, auctoritas erat penes Episcopos, praecipue penes Metropolitanum, qui rebus gestis *tokuros* adhibebat."

To say that the Bishops who were the electors took into account the desires of the people expressed by public acclamation, is a very different thing, however, from saying that the cries and clamors of the people had determined the election. We sometimes hear of a Bishop having been chosen by the voice of the people, but this simply signifies that the electors were willing to give their votes in accord with the wishes of the people.

In these cases we must distinguish between the right and the fact of the matter.

As to the right, we maintain that the right of electing the ministers of the Church does not belong to the laity. They cannot claim it by any divine law or ordinance. By divine right this power is conferred exclusively upon ecclesiastics, although the laity may concur in such election by a special concession or privilege which they receive at the hands of the prelates of the Church.

As to the fact, several things are to be taken into consideration:

1. Since apostolic times it has been the practice of the

Church to allow the Christian laity to give testimony regarding the life and morals of those who were to be chosen and promoted to sacred Orders especially to the priesthood.

2. Although, during the first ages of the Church, the consent and wish of the faithful had been frequently asked, such consent or wish has never been considered as necessary, and the custom of asking it was never at any time of universal observance.

3. It cannot be asserted with certainty that the faithful had actually a definitive voice in the election of ministers of the Church during the first ages, although the election took place in their presence.

4. The custom of the Christian laity taking part in the election and promotion of clerics, had its origin in reasonable motives, and in a concession on the part of the ecclesiastical superiors.

5. In consequence of the disorders arising from this participation of the laity in the election of the ministers of Christ, the Church found it necessary to forbid such participation.

6. If at times some prince enjoyed the right of electing bishops, it was in virtue of an apostolic privilege.

7. In this case the election had rather the character of a nomination or proposal, because it derived its whole power from the approbation of the Sovereign Pontiff.

Illustrious theologians have amply demonstrated that, contrary to the teaching of Luther and of Calvin, the election of the sacred ministers belongs no more by a divine disposition to the body of the faithful, than to any one Christian lay person. It is a fact absolutely certain, and sustained by the Acts of the Apostles and the monuments of ecclesiastical history, that the Apostles themselves constituted priests and bishops according to the needs of the churches, without requiring the election of these sacred ministers by the people of the cities for whom they were destined. St. Peter and the disciples which he chose and consecrated, founded the most celebrated churches of Italy and the West.

To ecclesiastics alone belongs the divine right of electing

the sacred ministers, and this election is necessary for the perpetuation of the priesthood.[1]

The priestly office of Aaron chosen by Moses alone, according to the command of God, without the consent or advice of the Hebrew people, is, so far, a figure of the Christian priesthood. The word of Christ, addressed to the Apostles alone: "As the Father has sent me, so I send you," indicates likewise the divine will.

However, it is true that the laity may take part in the election of the clergy, and this in virtue of a concession by ecclesiastical authority. In other words he, who in the order of the ecclesiastical hierarchy, possesses by right divine the inviolable powers of the Church, may, if he judge it opportune, grant to the laity this faculty, this privilege of taking part in the election of the clergy. We have an instance of this concession at the very threshold of Christianity, in the apostolic election of the seven deacons, for it was the body of the faithful who presented those whom they deemed suitable for this holy ministry.

From the Epistles of St. Paul we learn that he himself established several bishops. He reminds Titus that he has instituted him first Bishop of Crete, and that he has communicated to him his own authority to establish other bishops in the different cities and regions of the island, according as the development of Christianity and the growing needs of the faithful might demand it. "Hujus rei gratia *reliqui* te Cretae, ut ea quae desunt corrigas, et *constituas* per civitates presbyteros, sicut et ego disposui tibi."[2]

We frequently read in the history of the ancient Roman Pontiffs that they were accustomed to ordain several bishops destined for distant regions. "Pontifices Romani," says Thomassin, "consecravere Episcoporum partem longe maximam, quos deinde immitterent ad debellandas, fideique jugo

1 The learned author has demonstrated this at greater length in a dissertation on the "Organization of the Church and its Hierarchy," published in successive numbers in the *Journal du Droit Canon*, Nov. 10, 1892, et seq.

2 Ep. ad Titum I, 5.

subjiciendas provincias."[1] Pope Innocent I plainly attests this fact in his Decretal Letter to Decentius. For the rest, it is beyond all doubt that the large number of bishops who, during the first two centuries received their mission to conquer the universe for Christ, were ordained by the Roman Pontiffs, and in nowise elected by the people of the churches which they were sent to found. The testimony or consent of the laity was not required, in any form or shape, for their election.

It is an established fact, therefore, that in the primitive Church it was commonly admitted that the election of the sacred ministers of every degree, belonged by divine right to ecclesiastics; for they are the ones to whom belongs the duty not only of governing the faithful but also of maintaining and perpetuating the Church by perpetuating its priesthood. If, on the other hand, it is plain that the faithful at that time, took part in the elections, we cannot thence conclude that they did so by their own right; it was simply a disciplinary disposition, which granted to the people a privilege which was not theirs by divine right but merely a concession, a permission on the part of the Church.

It may be well to remark here, that, according to the opinion of Origen,[2] the first Fathers and pastors of the Church learned from St. Paul the lesson of taking into account the testimony of lay Christians, in the election of the sacred ministers. St. Paul says to Timothy: "Oportet autem illum et testimonium habere bonum ab iis qui foris sunt."[3]

St. Clement of Rome, in his unquestionably authentic Epistle to the Christians of Corinth, declares that the Apostles, in order to obviate the difficulties which they foresaw must arise in the election of the episcopate, chose themselves the bishops and thus established for all time the form of election to be used. In this way their successors were chosen, either directly by the Apostles or by those to whom

1 Thomassin De Vet. et Nov. Eccl. Discipl. P. I., l. I, c. LIV.

2 Homil. in vi Levit. 3 I Tim. iii, 7.

the Apostles had confided the authority of the Church, and sometimes the assent of the faithful, approving the election and rendering testimony to the qualities of the candidates, was received.[1]

St. Cyprian furnishes a striking proof of this disciplinary usage, although his opinion to be correctly understood must be explained. He declares that the discipline observed in his day as a divine institution and apostolic tradition, not only in the Churches of Africa but everywhere else, was the the following: The bishops of the entire province came together for the election of a candidate for the bishopric and they ordained him in presence of the people. He then cites the example of Eleazar, as chosen by Moses according to the command of God and then promoted to the priesthood in presence of all the multitude.[2]

It must be observed that St. Cyprian here gives the name of "divine institution" to the usage of electing and consecrating bishops in presence of the people, as if this presence were an obligation of conscience. But he does not intend to convey the idea that this mode of election is a divine and apostolic precept. He simply means that it has its origin in the example of Christ and the Apostles, for in another letter[3] he attests that a bishop could be elected and consecrated if his virtue be well known, without awaiting the testimony and consent of the people. "Expectanda non sunt" says he "testimonia humana, cum praecedunt divina suffragia."

We are therefore authorized to conclude that, if the consent of the people for the election of the sacred ministers was asked, during the first ages of the Church, this assent was never considered necessary and was never universally required. Frequently, indeed, the elections were made by the bishops alone without asking the opinion of the people, especially when there was reason to apprehend some disorder or some incident which might prejudice the Church. Hence the position of the clergy and the intervention of the people in this matter were two very distinct and different things.

1 Ep. i, n. 44. 2 Epist. lxviii. 3 Epist. xxxiii.

The clergy assisted in virtue of a divine right; the people took part by reason of a custom, a disciplinary regulation of the time. To the clergy belongs the right of judging in and of the election; to the people was granted the privilege of indicating the candidate and to give him the testimony of their approval. Accordingly the clergy were free to proceed to the election without the people, whilst every election made by the people, without the decision of the clergy, was considered as invalid and in fact hurtful to the interests of the Church.

It is easy therefore to form an idea of how the election of sacred ministers in the early ages was carried on. At the death of a bishop, the bishops of the province assembled under the presidency of the Metropolitan in the city of the defunct bishop. They took care to obtain from the clergy and the people information regarding the different ecclesiastics who seemed worthy of being promoted to the Episcopacy. Then they deliberated. They proposed publicly those whom they considered worthy of the honor, and they listened to the advice, the judgment formed by the people upon this subject. Finally they gave their verdict. The opinion of the Metropolitan had always superior weight. After the election the new bishop was immediately consecrated. In the election of priests and clerics of inferior rank, the same form was observed. The clergy and people were consulted, but the final decision was reserved to the bishop.

As to this usage in the primitive Church, it is moreover to be observed that the clergy and people did not have the same part in the election. Priests alone had the right of *proposing* the candidates for the sacred ministry. The intervention of the people was reduced to formulating a judgment regarding the proposed candidates. In the same way the bishops, before assembling in council, proposed in writing the person whom they wished to promote. It serves our purpose to recall here what Lampridius relates in his life of the Emperor Alexander Severus, namely that, having been informed how the Christians elected their priests and bishops, he decreed that the same method should be observed for the nomination of

governors of the province, presidents and procurators. The truth, therefore, is that the position of first importance in this matter belonged to the bishops, next came the clergy, and then the people.

We have already remarked that the bishops of a province united for the purpose of an election under the presidency of their Metropolitan. In the so-called Apostolic Constitutions of the early Church, which were in use long before the Council of Nice, it is stated that "the bishops of any country whatever must recognize the pre-eminence of one among them whom they consider their chief, and without whose counsel and authority they should do nothing of importance."[1]

In consequence of this disposition the Council of Nice, after having explained in its sixth Canon, the rights and privileges of the three principle Sees, namely, those of Rome, Alexandria and Antioch, dwells upon the rights and privileges of the other metropolitan Sees and concludes with these words: "It is quite plain that if any one is made bishop without the judgment of the Metropolitan, such nomination is, according to the definition of the great synod, null and void." The fourth Canon, ordaining that all the bishops of a province must concur in the Episcopal nominations, or that three at least must take part in it, and that the others, if they cannot do so, must give their consent in writing, adds that the entire validity of the election depends upon the authority and judgment of the metropolitan Bishop. "Firmitas autem eorum quae geruntur per unamquamque provinciam metropolitano tribuatur Episcopo." Similar decrees were formulated in the Council of Antioch (Can. xix) and in that of Laodicea (Can xii), both of which were held in the fourth century.

A like usage was observed in the Latin Church. Although the Roman Pontiff, by reason of his dignity as Primate and head of the universal Church and of all the churches in particular, did not personally take part in the election of bish-

1 Const. Apost. Can. 34.

ops to vacant Sees, leaving this duty to the neighboring bishops in conformity with the desires of clergy and people, nevertheless it was reserved to the Sovereign Pontiff to confirm the result of this election which was submitted to him, or else to provide otherwise if he judged it expedient.

The Arians were the first in their impious audacity to attempt a violation of the ancient form of discipline. Backed by the favor of the Emperor Constantine and thus emboldened in their efforts, they drove with impunity the lawful bishops from their Sees and instituted others in their place, despite the protests of the faithful. Thus they acted at Alexandria in expelling the lawful patriarch St. Athanasius, in whose See they placed a bishop of their own sect by name of Gregory. The invincible hero of the Nicene faith complained personally of this injustice to the Emperor. St. Julius I made lively remonstrances against these proceedings, and the troubles which agitated the Church of that time continued until St. Athanasius was restored to his See. "In this way," complains the holy Bishop, "the Emperor Constantius attempts to change our law, treading under foot the divine constitution established by our Lord Jesus Christ, and which the Apostles have transmitted to us; he thinks of changing the usage of Holy Church and of establishing a new form of electing bishops. This is the reason why he sends the people bishops from a distance accompanied by soldiers who are charged to force these bishops upon the opposing faithful. Such bishops bring only threats instead of the justice which they should administer. They send their credentials to the judges, that is to the civil magistrates of the city, which they enter for the purpose of usurping the Episcopal See (coming like wolves into the sacred sheepfold) without having been called (such is the example of this Gregory who has been sent to Alexandria) by either the bishops, or priests, or people.[1]

Gradually however changes were introduced in the method of election. At first bishops were occasionally chosen in

1 Epist. ad Orthod. et Apol. 2.

synod by the Metropolitan, without either the request or consent of the magistrates of the city and of the people. St. Basil furnishes us with an example. Toward the year 370, after having selected, in plenary synod, Eufronius for the Episcopal See of Nicopolis, he exhorts by letter the Senate of that city to receive him whom he sends them as bishop and pastor. "It certainly belongs to those," he says, "to whom the superintendence of the Church has been confided, to dispense the ecclesiastical dignities. Now the bishop has been appointed. The rest belongs to you who are to receive him, who is sent to you, in good part and to repel with energy all intruders."[1] In the same letter and in another to the inhabitants of Neocaesarea, he declares that it belongs to the people to ask for a bishop and to give testimony of his being worthy; but that they must leave the care of pointing him out to the Lord, and to the bishops the duty of making known the selection.

Next we find that the bishops assembled in council did not deem it necessary to meet with the Metropolitan in the city of the vacant See, but that the synod assembled in the city and under the presidency of the Metropolitan. Occasionally the clergy and people of the vacant See were exhorted, after the election of the bishop, to express their approbation and to welcome the prelate destined for them; at other times the requests and wishes of the clergy and people who were in a manner representative were ascertained before the election took place, as we know from the above-mentioned letter of St. Basil.

In third place, it not unfrequently happened that, owing to the difficulties of bringing together the Bishops of the province, either to the city whose See was vacant, or to that of the Metropolitan, the clergy and people proceeded to an election without awaiting the action of the Bishops of the province. Such election was afterward submitted for confirmation to the Metropolitan who was to consecrate the chosen candidate.

1 Epist. 294.

Throughout it was a recognized canon that the right of instituting the bishops of his province belonged to the Metropolitan, always with the understanding that the authority of the Holy See might intervene whenever it deemed it expedient, either in the interest of peace, the spiritual advantage of the faithful, the integrity of the Catholic faith, the sanctity of morals and the independence of the ecclesiastical hierarchy.

It was, therefore, a just right which Atticus of Nicopolis (in ancient Epirus) maintained in the Council of Chalcedon, when the question regarding the election of bishops was agitated between Eunomius, Metropolitan of Nicomedia, in Bithynia, and Anastasius, Bishop of Nicea. He declared that it had been the constant rule that "in every province the Metropolitan had the right of instituting all the Bishops of his province."

When there was question of providing for the vacancy of the Metroplitan See the most ancient usage required that the election should be held by the Provincial Synod assembled in the city, taking into consideration the wishes of the people. This explains why it was decided at the Council of Chalcedon (Act xvi) that the bishops of the province, together with the clergy and people of the metropolitan city should first personally determine whom they considered most worthy to occupy the metropolitan See; that then they should transmit the acts to the Bishop of Constantinople, and that he could, according to his good judgment, call the candidate in order to consecrate him, or also confide the consecration to other bishops. All the suffragan bishops of the province were invariably consecrated by the Metropolitan. This suggests the manner in which the discipline regarding the election of the Metropolitan was introduced. These were eventually chosen by the Patriarch, who had jurisdiction over them, in a synod over which he presided for this purpose, so that neither the request nor the consent of clergy and citizens of the metropolitan See was required.

We have stated above that, for the purpose of putting a stop to the disorders provoked by occasional violent efforts to

impose upon the faithful people bishops who were but wolves in the guise of shepherds, it became necessary that those who owed obedience to the bishop should concur in his election. But the privilege, granted to the people, of manifesting their good pleasure regarding those who were to be promoted to sacred orders, became likewise the occasion of troubles and violent dissension, which caused St. Jerome to say: "Nonnunquam errat plebis vulgique judicium, et in sacerdotibus comprobandis unusquisque suis moribus favet, ut non tam bonum, quam sui similem quaerat praepositum.[1]

Sometimes, indeed, the impetuous ardor of the people went so far as to force its favorite to enter the sacred ranks, as Possidius shows in his Life of St. Augustine,[2] and St. Augustine himself speaks of this in reference to St. Paulinus.[3] Thus it became necessary to exclude from these elections the common people, the multitude, and to consult only the lay magistrates and principal citizens who were, so to speak, the representatives of the people. In the Council of Laodicea, toward the middle of the fourth century, it was ordained that the people should not be allowed to take part in the election of those who were to be promoted to the sacred priesthood[4]; and Theodoret tells that, in conformity with this law, Peter was elected as successor to Athanasius for the patriarchal See of Alexandria in the year 372, "by the vote of the sacred ministers and those who were invested with some office or dignity, whilst the entire populace shouted their acclamation and gave signs of joy.[5]

This discipline remained in force in the Western Church during the first centuries, and until a regular hierarchy could be established in the various provinces, up to the fifth century, when usage was turned into a fixed rule. In all cases, however, where any doubt arose as to the validity of an election, it was referred to the Sovereign Pontiff. His decision in this, as in every other instance, was authoritative. To this judgment all the individual churches, especially those of the West, have deferred. To the Pope belonged the right

1 Lib. i, advers. Jovin. 2 Bap. 32.
3 Ep. 35 et Paulin in Ep. 6. 4 Can. xiii. 5 Hist. Eccl. iv, 31.

of interpreting, of prescribing rules to be followed, and of determining whether in any given case the election had been carried on properly and in conformity with the canons. This is incontestably proved by the letters of Pope Siricius to Immerius (385); by those of Innocent I to Victricius and to the Synod of Toledo, toward the beginning of the fifth century; by those of Zosimus to Patroclus, Bishop of Arles, and to the clergy and people of Marseilles. It is still more plainly expressed in the letters of Celestin I to the bishops of the province of Vienne and of Narbonne, and in those of Leo the Great, although the latter insisted that no bishop should be given to the people whom they disliked or might refuse to accept, "ne plebs invita Episcopum non optatum aut contemnat aut oderit, et fiat minus religiosa quam convenit, cui non licuerit habere quod voluerit."[1] He distinguishes, moreover, between the duties of the clergy, the lay element of distinction and the common people, regarding the election. To the clergy he attributes the right of *electing*, to the people *the request* of a candidate, to the Metropolitan the *approving* or *confirmative decision*, to a Bishop of the province the *consecration*.[2] In another letter to the Bishop of Vienne (455) he distinguishes between the request of the citizens, the *testimony* of the people, the *consent* of persons of distinction, and the *election proper* which he reserves to the assembled clergy.

How long, it will be asked, was this discipline maintained in the Church? It appears that the laity were gradually altogether excluded from these elections, first in the Eastern Church, before the time of Justinian. That emperor strove to maintain what he considered an ancient privilege and right of the laity, according to which they could select three persons of whom the Metropolitan would have to choose one,[3] but he did not succeed in establishing this as law. In the second Council of Nice (787) the laity were definitely

1 Ep. ad Anast. Thess. C. V. sub. an. 445.

2 Ep. ad Rustic. Narb. an. 452.

3 Cod. Just. lex 42, Novel. 123 et 137.

excluded and it was decreed that thenceforth the choice of priests was to be made alone by the bishops. To support this action the Fathers referred to the fourth Canon of the previous accumenical Council of Nice and to the doctrine that it had never been taught in the Church that the laity enjoyed an actual right in this matter. The eighth general Council of Constantinople, held in 870 to condemn Phocius, insists upon this teaching according to which the laity, even princes, were to be forbidden, under pain of excommunication, to attempt any interference in the elections.

In the Western Church the ancient custom was maintained up to the eleventh century, when the election of bishops was transferred to so-called Cathedral chapters. In the thirteenth century this discipline which had been approved in the IV Lateran Council under Innocent III became so to speak universal.

It is needless here to dwell on the numerous variations in the method of election introduced in latter times, but from what has been said already, it must be evident that these variations are merely accidental and due to the different circumstances of time and place, especially as regards the election of Bishops. One thing is certain, namely, that any voice in the elections on the part of the laity or of princes, whether by reason of an ancient usage or by special concession from the ecclesiastical authorities, never had the same importance or weight as that of the clergy. They could never confer upon the persons whom they desired, and whom they nominated or whom they presented, any right of exercising the sacred ministry. For that right could only be conferred by the representatives of the Church, who alone properly speaking exercise the right of selecting the sacred ministers. On this point the Church has ever been unvarying and unchangeable.

FRANCISCO SATOLLI.

CONFERENCES.

THE CELEBRATION OF MIXED MARRIAGES IN THE CHURCH.

The result of the discussion proposed in the March number of the REVIEW, regarding the advisability of advocating the proclamation of Banns and celebration in churches of Mixed Marriages, has so far simply confirmed the traditional discipline of the Church in the matter. This was sufficiently expressed in the lucidly written paper from one of our leading theologians, which embodied the arguments opposing the plea of the writer in the March number. It would have been useless to publish any communications which expressed simply the sentiments or *individual opinions* of different parties without adding to the *arguments* already given in the two articles representing the opposing views.

In only one respect might it have served to take into account the sentiments of experienced priests who confirm one or the other of these two sides, and that would be to establish the preponderant impression which prevails among our American Catholics, as to the effect of the discrimination sanctioned by our present Church discipline. The main argument of the eminent writer, at whose request the discussion had been opened, was, we take it, that the discipline of discrimination, though wisely pursued by the Church in Catholic countries, *had practically lost its corrective effect amongst us*, and was in many instances looked upon as rather a privilege to be sought, than a censure to be avoided.

The question, therefore, was, if this fact were established, would it not be better to advocate a change of discipline which might effect greater good in practice, without prejudicing in any way the sanctity of the matrimonial contract as a sacrament.

On the other hand, the *fact is denied* that our young people look rather with favor upon the non-proclamation of Banns and celebration of marriage ceremony in the parlors of the parish.

Moreover, it is argued that, even granting the fact, it is only an evidence of insufficient education among our young Catholics regarding their religious duties and sacred obligations of the marriage-state, and it would be *wrong to countenance such a state of things by making concessions to it.* This is the position of the learned Redemptorist theologian who wrote in our last number advocating the established discipline. But his assurance is met by the opposite assurance of a prelate whose large experience and eminent position in the American Church gave us from the outset the guarantee that it would not be fair to meet his proposal—however new it seemed in view of the existing practice—by a refusal to present it in the pages of the REVIEW for discussion. We owe it to ourselves to be explicit on this point, because the charge has been made by an estimable contemporary,[1] as if we were fostering that reptile "Liberalism," which has found its way into the ever ancient and unchangeable Church of Christ, and openly flaunts its colors in the name of some of its highest dignitaries. Our pages will, we trust, never be soiled with anything that removes an iota from the law of God as represented in the doctrine of the Church, or casts a slur upon her ancient discipline. But the Most Reverend writer of the article in question is not in any way identified with the party which claims as its war-song "the fatherhood of God and the brotherhood of man," and which having gotten its drag of the "foreign" lining affects to despise the loyalty that attaches to its colors.

If we commented on the article at once in a way which was calculated to show that we were not ready to throw our own bias, whatever that might be, in the scale and predetermine the bent of the discussion by our very way of advertising it, the reason must have been plain to any one

1 *Pastoralblatt*, St. Louis, April, '93, pag. 46.

who himself took an unprejudiced view of our position under the circumstances. It is, therefore, placing us on a narrower guage than our wheels were made for when the words "competent ecclesiastical judges" are construed as necessarily meaning "Bishops" rather than ecclesiastics whose judgment is based on reasons proving their competency. In the same way the statement that we deprecated in advance any "insistence upon narrow lines of individual views" was by no means intended to mean, as is taken for granted by our worthy cofrere, that "no one had a right to draw *his* conclusions from the different disciplinary laws of the Church in the past." That would be altogether too absurd in face of the fact that we invited discussion and gave the keynote to it by laying stress upon the merit of *both* sides of the question from different points of view in our Conference remarks. No, the emphasis was—rather natural under the circumstances—upon the word *narrow*, which in its connection with "individual views" meant *very narrow*. We print in this number a communication from a reader of the *Pastoral Blatt*, who is also a subscriber to THE REVIEW, as echoing our own thought whilst at the same time endorsing the experience of the article written by the Archbishop.

As for the second objection against change of discipline, advocated by the writer in the March number, it must be admitted that if our young people were deeply impressed with the sanctity of the marriage contract and its consequent obligations, the law which excludes those who contract mixed marriages from participating in the blessings of the Church, would probably act only beneficially. Yet, allowing that the evil of lax views on the subject exists as a consequence of deficient Catholic education in the past, it is still a subject of opinion whether the evil can be better remedied by insisting upon the old discipline, or by adopting a new one, even though it means an implicit acknowledgment of the existence of the evil. The mitigation of discipline in the Church is nothing uncommon, and the acts of the present Pontificate are replete with decisions regarding practices not admitted in former days under less dominant circumstances.

No doubt there are many parishes and entire dioceses where, owing to the zeal of our priests, the old horror for mixed marriages is felt, and where the severity of the Church discipline, as it exists now, is a gracious benefit to Catholics. But it is not so everywhere nor, perhaps, in the larger portion of Catholic parishes in the United States.

As a result of the proposal, we may claim that our readers have heard good argument on both sides. If it does not furnish sufficient reason for any change in our legislation we can only congratulate ourselves that the old way is still the best, and that the signs pointing to certain relaxations of disciplinary laws in the Church as a necessary result of the general social and political relaxation, are not so threatening as appears at first sight. In any case the Church retains the law-giving power and the right of interpretation as her exclusive domain, and we are with the Church in all things, vowing to her, as God's living voice, our reverent obedience.

A further advantage of discussions like this and similar questions of discipline, may be found in the fact that they make those who "abound in their own sense" aware that there are diverging views, which command at least respectful hearing and dispassionate examination.

NOT QUITE FAIR.

REVEREND AND DEAR SIR.—There appeared in the last number of the *Pastoral Blatt*, of St. Louis, an editorial article insinuating that the REVIEW was favoring "Liberalism," because it published a paper by a member of the American Hierarchy advocating the proclamation of "Mixed Marriages" and their celebration in the Church. No doubt you have seen it, but I send you the following communication, fearing that you might let it pass unnoticed on your part as editor.

There could certainly be no wrong in the proposal of the REVIEW to have the subject discussed since the action of the Church in certain countries and at different times showed that she admits a change of discipline when the circumstances call for it.

It cannot be denied that what the prelate says is true of many places in the United States, and the conditions under which the Church admits "Mixed Marriages" are considerated by many as favorable rather than prejudicial to such marriages. This is also my own conviction based upon a missionary experience of more than twenty-five years, both among English and German-speaking Catholics.

I consider the remarks of the *Pastoral Blatt* as unfair, not only to the dignitary of the Church, who wrote the article, but even more so to the ECCLESIASTICAL REVIEW, whose elevated standpoint in the Parochial School Question, and the defence of the Independence of the Holy See at a time when the prejudice of the "Liberal party" was running high and bitter, should not be forgotten by any of us who are advocates of the ancient Church discipline. In the present case, the REVIEW was fully entitled to solicit the opinions of "competent judges" for the sake of discussing a point of discipline not finally determined or limited by doctrinal decision.

Yours very truly,

W. H.

SICK-CALLS ON THE BOUNDARY LINE.

DEAR FATHER.—I respectfully submit the following case for your solution:

Qu. My church is situated near the boundary line of two States. The rector of the parish adjoining mine lives ten miles distant, and belongs to another diocese. There is no interchange of faculties between our respective Bishops. About ten or fifteen families belonging to my neighbor's State and parish come to my church, because it is only a few minutes' walk, they living in some cases *ten miles nearer*, in other cases, five and six miles. These people naturally come for me to attend them. For instance, this last week, I received a call to attend an old man who lives in the neighboring State, six miles from the nearest priest in that State, and less than three miles from me (his children and grandchildren always attended the church over which I now am placed, and some of them who are unmarried live and work right here in this village). I wrote to the nearest priest, who has jurisdiction over them, and

notified him of the call. He said he had no objection to my attending to it. I felt reluctant to do so, because I did not consider his permission sufficient to grant faculties. This sick man's friends wrote to the priest; he did not answer. They again came to me to-day. I told them to go and see the priest personally. They drove there to-day, and returned to tell me that the priest said he would have nothing to do with them, seeing they did not come to his church. Now, naturally, I feel as though that gives me faculties to attend their call; but what am I to do in other similar cases? It appears to me a great hardship and inconvenience to compel people who work hard all the week and very often have neither time, money, nor conveyance, to wait upon a priest who lives so great a distance from them? I can hardly think that the Church authorities contemplate putting such obstacles in the way of poor people receiving attention when they sadly need it. In one broad question I would ask: Where Bishops refuse to interchange faculties, and people living in one diocese go to a church in the other, it being much more convenient for them to do so, can not the priest of that church administer all the sacraments, in the same cases that he would administer them if they territorially lived under his jurisdiction?

Your advice in the matter will be considered a great favor, and an article from your pen on this important subject in the REVIEW would be a God-send.

Resp. If it is true, that the Bishops positively refuse to interchange faculties, you cannot assume their exercise outside of your own diocese, unless in urgent cases where the immediate danger of death removes all restrictions as to jurisdiction.

Nevertheless the fact of the neighboring priest saying that he had no objection to your attending them is sufficient reason for visiting the sick person and ascertaining whether there is such immediate danger as to warrant the administration of the sacraments by reason of the jurisdiction which the Church supplies in such cases. The immediateness of the danger would in this instance be justly determined by the chances there are of procuring the last rites for the sick person from his own pastor or with express jurisdiction from

his Bishop, owing to the delays etc., incident upon notifying the proper parties.

If it be found that the sick person is not in immediate danger the visit of the priest need not be useless. He can dispose the invalid for the reception of the sacraments and afford him those blessings which the Ritual points out in the priestly visitation of the sick. In short, the safest course for a priest called to a sick person whom his own pastor can not or will not attend, is to go, lest the trustful and needy souls be defrauded of the one gift which can aid them and which God has placed in our keeping for their sakes.

The next step (supposing that there was no immediate need of the administration of the last sacraments) would be to come to a plain understanding with the neighboring parish priest, then state the facts to one's own Bishop, and if need be to communicate with the neighboring Bishop mentioning the willingness of the adjoining parish priest to leave the care of these people to their nearest priest.

All this entails some trouble of writing or otherwise, and probably some delay. But these inconveniences are nothing to the prize involved and to the torture of a conscience guilty of letting Catholics die without those consolations of our holy religion, which are the only reason why they are requested to support our ministry.

Whatever the determination to which the parties concerned may come, it must be to fix definitely the responsibility of attending sick calls, which charity and good sense would make convenient to the people especially the humbler classes. This result should be well understood by the people so that they may know where they have to go in case of need.

It is the custom in nearly every diocese to grant faculties to priests on the boundary lines for people who habitually come to one or the other church from either diocese. We can hardly believe that punctiliousness and personal views could go so far as to make the remonstrance of our reverend correspondent rest upon anything but a mere misunderstanding.

A WILL CASE.

Qu. REVEREND AND DEAR SIR.—An old woman died in this parish recently having in her possession at her death about $700. She made a will directing that after her funeral expenses were paid, the remainder of the money was to be offered for Masses for the repose of her soul. The money intended for stipends amounts to about $500, which has been given to me. The woman leaves one married daughter, with a good but poor husband and two children, from whom she was estranged and to whom she left nothing. Can I, without any violation of justice, give the money or any portion of it to the daughter? Would I be justified in doing so, if I knew the latter was in absolute want; or in either case am I obliged to say all the Masses according to the intention of the deceased?

This woman repeatedly told me she would not leave anything to her daughter, as she earned and saved this money in her old age.

Resp. There appears no just title under which the will of the woman, plainly and emphatically expressed, could be changed. The needs of the daughter appeal on the ordinary grounds of Christian charity to the person who was benefitted by the bequest, which, however, entails the obligation of saying the Masses according to the intention of the deceased.

"CONCOMITANTIA" IN THE BLESSED SACRAMENT.

Qu. Recently a priest, in his sermon on the Blessed Eucharist, stated that by *Concomitantia* the Father and the Holy Ghost were equally present with our Divine Lord. After Mass I spoke to him regarding his statement, which he claims is taught by theologians. I asked him to show me such a statement made by any theologian. In reply, he answered that it was certainly correct and that it must be so. In order to solve the difficulty I appeal to you.

Resp. To say that the three Divine Persons are present in the Blessed Sacrament by concomitance seems to us perfectly correct. The expression, *concomitantia* (*realis*) is usually applied by the scholastics to the union of the two elements in consecration, as well as to the union of the Soul of Christ with the consecrated elements. But when we ask: How does

the divinity unite with the living body of our Lord in the Holy Eucharist, most theologians answer that what the Council of Trent styles hypostatic union is likewise effected by concomitance.

As the divinity of the Son is inseparable from that of the Father and the Holy Ghost, we see no objection to applying the same term to their union with the Blessed Eucharist. Regarding the fact of that union, there can of course be no question.

DOES BAPTISMAL SALT BREAK THE FAST?

Qu. Please inform me through the REVIEW, if the salt taken by an adult in his baptism breaks the fast required for the reception of Holy Communion?

O'Kane in his explanation of the Rubrics, cites the following: "Si adsit Episcopus qui id legitime praestare possit, ab eo Neophyti . . . Sacramento confirmationis initiantur. Deinde, si hora congruens fuerit, celebratur Missa, cui Neophyti intersunt, et Sanctissiman Eucharistiam devote suscipiunt." After translating this rubric he continues: We have seen that according to the ancient usage even infants, immediately after baptism, were confirmed and received the Holy Eucharist; and though this usage has been abolished with regard to infants, the rubrics here show that the Church wishes it to be continued when adults are baptized.

This seems to contradict the teachings of our moral theology regarding the strictness of the fast required for Holy Communion; and following such teaching on one occasion when baptizing an adult before Mass, at which she was to have made her first Communion, I postponed the reception of Holy Communion on account of what I considered the violation of the strict fast in swallowing the salt given in the administration of baptism.

Resp. That moral theology was not quite straight. The salt given in baptism is not intended as food, even though salt is used as food at other times. It is to be a mere taste conveying a symbol of divine wisdom. If it is swallowed with the saliva it does not break the fast (which means to abstain from eating and drinking). Even if it could be

called a breaking of the fast, it would be simply a question of conforming to one law which is an exception of another law. We give the Blessed Sacrament to the sick who receive Extreme Unction although they do not fast. In both cases we follow a rubric prescribed by the Roman Ritual.

TRANSLATION OF THE FEAST OF ST. JOSEPH.

In the May issue of the REVIEW, speaking of the translation of the feast of St. Joseph as superseding that of St. Cyril, we gave our reasons for the solution of the doubt, and added that the S. Congregation has on various occasions given different decisions applicable to special cases, but that the general legislation pointed to the conclusion that a transfer in *sedem fixam* holds its place against feasts of equal or inferior rite. Since our writing we have been informed that S. Congregation had actually settled the matter in the present case by a decree dated August 15th of last year, which reads: " . . . Sanctitas Sua, ex S. R. C. consulto statuit ut iis annis, quibus præfatum festum (St. Joseph) occurrerit in Dom. Passionis, transferatur inferiam secundam immediate sequentem, et quoties inciderit in Majorem Hebdonicedam, reponatur in feria quarta post Dominicam in Albis, tamquam in sede propria: servato rubricarum praescripto quoad translationem festorum iisdem diebus occurrentium."

OUR DEAF-MUTES.

The incessantly increasing number of deaf-mutes in this country forces me to ask you, Rev. and dear Editor, to call the attention of the Bishops to this abandoned part of their flock.

Many of our children lose their faith, "parvuli petierunt panem, et non erat qui frangeret eis."

The Protestant denominations have regular ministers who visit periodically the great centres, and there form a club or guild. The deaf-mute isolated in the midst of society, naturally joins these associations where he is sure to meet with his afflicted brethren, and little by little imbibes the poison which sooner or later will ruin and destroy his faith.

What we do for the Indians and Negroes, why should we not do it for the deaf-mute children belonging to Catholic families?

Some go to confession, but how can a priest give proper advice to these penitent, if he is not perfectly acquainted

with their language? Sooner or later they will become lukewarm, confession will become a burden instead of procuring relief and consolation.

For these afflicted children there are no instructions in the churches, and often will they forget the teachings which they previously learned; hence the urgent necessity to promote this good work. SACERDOS.

A FAVOR.

Decisions of the Sacred Congregation of Rites are, as a rule, given in form of answers to doubts proposed by the Ordinaries of dioceses or in their name by ecclesiastes who are directly interested in the solution. These decisions may or may not be published at the time. They are generally collected and printed after a number of years in what is known as the "Collectio Gardelliniana" containing the authentic decrees issued by the Sacred Congregations, which becomes an authentic standard of interpretation of cases in like circumstances. The last collection of this kind was published in 1889 and contained the decrees of ten years from the 12th of January, 1878, to the 23d of November, 1887. It will probably be some years before the next Appendix appears. In the meantime the *Acta S. Sedis* and other Roman periodicals give such documents as come to their hand, usually several months after date affixed to the answers.

In view of the difficulty of obtaining reliable information regarding *Dubia* proposed by The Most and Right Reverend Ordinaries of our dioceses through the ordinary channels of publication, except after lengthy intervals, we ask as a favor from those in position to grant it that they communicate to the REVIEW documents sent them directly, if they think that the publication of them would benefit our clergy at large.

MENDA TYPOGRAPHICA.

In Articulo "De Mixtorum Matrimoniorum Celebratione" (Fasc. V, Vol. VIII) sequentia menda emendanda sunt: p. 354 Nota 1. lege: *Remissive;* p. 355 lin. 24. lege: *de 30. Apr. 1841;* p. 357 lin. 13. lege: *ad incitas;* p. 358 lin. 18. lege: *passiva;* pag. 359 lin. 5. lege: *Balt. VI.;* p. 360 lin. 18. lege: *Antistites;* p. 361 lin. 13. *querimoniam;* pag. 363 lin. 5. lege: *inquirat;* lin. 16. lege: *intendunt* (loco interdum).

ANALECTA.

DOCUMENTA DE DELEGATIONE APOSTOLICA.

LITTERAE S. C. PROP. AD ORDINARIOS STAT. UNIT. DE INSTITUTIONE DELEGATI APOSTOLICI.

Ex Secretaria S. C. Prop. Fidei.

ILLME ET RME DOMINE:—

Dum Summo Pontifici tot doloris causae incidunt ob clades, quas improborum hominum ausus et molimina rei Christianae praesertim in Europa inferunt; magno vicissim Eidem sunt solatio incrementa quibus Catholicum nomen, Deo vindice, hac ipsa nostra aetate per alias orbis partes ampliatur. Id vero prae ceteris in ista nobilissima Statuum Foederatorum Republica feliciter contingit. Ibi enim cum uno ante saeculo vix aliqua essent Catholicae religionis vestigia, florentem nunc fidelium numero, institutis, disciplina, novam veluti Ecclesiae sobolem adolevisse conspicimus, sacrae Hierarchiae ordinibus amplissimoque Episcoporum senatu communitam.

Erectus proinde expectatione Pontifex, non modo summa cura ea prosequitur quae ad religionis bonum in ista regione pertinent, sed singularem hanc animi sui propensionem etiam palam significare pro opportunitate studuit. Porro cum aliquot ante annis Catholicum scientiarum Athenaeum in urbe Washington primo constitui contigerit, placuit Summo Pontifici ut spectatis laudibus Antistitem istuc Roma transmitteret, qui faustissimum eventum Pontificis nomine istis Episcopis gratularetur, animosque ad majora adderet. Nunc vero, quarto revoluto saeculo postquam submotae Oceano Americae orae primum patuere, cum rei auspicatissimae memoria summa istic celebritate totiusque orbis concursu ac plausu recolatur, studiosissimus istius Republicae Pontifex eundem amplissima dignitate Virum iterum eo legavit, qui praesentia sua proclivem ejus in hunc populum voluntatem testatam faceret.

Verum non hic constitere providissimi Pontificis curae. Sed cum ea quae supra memini incrementa, ad eam maturi-

tatem istic Ecclesiam adduxerint, ut jam iis institutis locus esse videatur, quibus ea cum in firmo statu alicubi constiterit instrui solet; non vult Summus Pontifex per se stare quominus haec praesidia in ista regione rei Christianae suppetant, ut intimiori communicatione cum apostolicae veritatis centro conjuncta, vividior ea efflorescat atque augeatur.

Jubet igitur eadem Sanctitas Sua, ut S. haec Congregatio cunctis Statuum Foederatorum Episcopis significet illud ab eo initum esse consilium, ut R. P. D. Franciscum Satolli, Archiepiscopum Naupacten., duplici jam Summi Pontificis legatione istic fructum, designet Delegatum Apostolicum in Statibus Foederatis Americae Borealis.

Hoc vero, cum recepto in morem Ecclesiae usui et dignitati, quam istic Catholica religio est assequuta, apprime consentaneum, tum etiam ob peculiaria quaedam adjuncta Summo Pontifici visum est summopere opportunum.

Proinde ego quidem nullatenus dubito quin vos, amplissimi Antistites, grato animo id sitis excepturi, quod Summus Pontifex ad majus istius Ecclesiae decus et utilitatem praestandum censuit. Et dum vos de hoc providissimo Summi Pontificis consilio certiores facio, simul firmissimam quae me tenet spem significo, impenso vos studio, in iis quae ad vos pertinebunt, praesto adfuturos laudato Viro, quem supremus totius Ecclesiae Pastor suum Delegatum istic constituit.

Interim Fausta omnia vobis a Deo ex animo precor.

Amplitudinis Tuae

Addictissimus Servus,

M. *Card.* LEDOCHOWSKI, *Praef.*

AUG. *Archiep.* LARISSEN.

Pro-Secretarius.

Datum Romae ex Aedibus Sacrae Congregationis Fidei Propagandae die 21 Januarii 1893.

VENERABILI FRATRI FRANSCISCO SATOLLI ARCHIEPISCOPO TITULARI NAUPACTENSI.

LEO PP. XIII.

Venerabilis Frater Salutem et Apostolicam Benedictionem. Apostolicæ servitutis officium, quod humeris Nostris, licet imparibus, inscrutabilis imposuit divini altitudo consilii, Nos sæpe illius admonet sollicitudinis, quam Romanum Pontificem ad Procurandum Ecclesiarum omnium bonum pervigili cura impendere oportet, ut in omnibus vel longo

terrarum marisque tractu dissitis regionibus, quæ ad divini cultus incrementum atque ad animarum Christifidelium salutem spectare dignoscuntur, avulsis dissentionum seminibus, in dulcedine pacis adimpleantur. Hac mente longinquas ad ditiones Ecclesiasticos interdum viros mittimus, qui vices Apostolicæ Sedis ibidem agentes, alacri impigroque studio procurare satagant quæ bene, prospere ac feliciter Catholico nomini eveniant. Jamvero cum gravibus de causis Fœderatorum Statum Americæ Septentrionalis Ecclesiæ peculiares Nostras curas provisionesque expostulent, Nos eam in sententiam devenimus, nimirum ut in prædictis Statibus Delegationem Apostolicam constitueremus; omnibusque rei momentis attente ac sedulo perpensis cum Venerabilibus Fratribus Nostris S. R. E. Cardinalibus negotiis Propagandæ Fidei præpositis, Tibi, Venerabilis Frater, quem provehendæ fidei studium ac zelus, doctrinæ copia, rerum usus, prudentia, consilium, aliæque præstantissimæ animi ingeniique laudes commendant, de Fratrum Eorundem consilio, Delegationem hujusmodi committendam existimavimus. Quare peculiari Te, Venerabilis Frater, benevolentia complectentes, et a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris ac pœnis, quovis modo vel quavis de causa latis, si quas forte incurreris, hujus tantum rei gratia absolventes, et absolutum fore censentes, auctoritate Nostra Apostolica, vi præsentium, Delegatum Apostolicum in Fœderatis Statibus Americæ Septentrionalis, ad Nostrum et Sanctæ hujus Sedis beneplacitum, eligimus, facimus atque renuntiamus. Tibi, itaque concedimus omnes et singulares facultates necessarias atque opportunas ad Delegationem hujusmodi gerendam, omnibusque et singulis ad quos pertinet præcipimus ut in Te, Apostolico Delegato, supremam delegantis Pontificis auctoritatem agnoscentes, in omnibus Tibi, Venerabilis Frater, faveant, præsto sint ac pareant, tuaque salubria monita ac mandata reverenter excipiant atque efficaciter adimpleant, secus sententiam sive pœnam, quam rite tuleris seu statueris in rebelles, ratam habebimus, et faciemus, auctorante Domino, usque ad satisfactionem condignam inviolabiliter observari. Non obstantibus Constitutionibus et ordinationibus apostolicis, ceterisque contrariis quibuscumque.

Datum Romæ apud S. Petrum sub annulo Piscatoris, die XXIV Januarii MDCCCXCIII.

Pontificatus Nostri Anno Decimoquinto.

L. S. S. *Card.* VANNUTELLI.

BOOK REVIEW.

COMMENTARIUS IN EVANGELIUM SECUNDUM S. MATTHAEUM.—Vol. I, cap. i-xiii. Auctore Josepho Knabenbauer, S. J. (Cursus Scripturae Sacrae vol. xviii) Parisiis. P. Lethielleux, 1892-3.

The great *Cursus S. Scripturae* conducted by the Jesuit Fathers under the direction of P. Cornely, and published through the enterprise of P. Lethielleux, has reached its 18th volume with this first instalment of the Commentary upon the Gospel of St. Matthew.

From a critical point of view, hardly any difficulties are presented to the Catholic scholar in determing, beyond reasonable doubt, the authenticity and integrity of this portion of the proto-canonical books of the New Testament. There have been, to be sure, those who would deny its genuine origin; or who cavil about its being prior to the Gospel of St. Mark; or who deny its having been written in the Aramaic dialect spoken by the Jews at the time of the Apostles, rather than in the Greek, in which it has been preserved to us; or who following the Ebionite doctors, reject the first two chapters, or with Tatian cast suspicion upon the genealogic narrative of the Evangelist. But all these objections are like feather-weights against the solid mass of evidence which, beginning with Papias of Hierapolis, the disciple of St. John, continues unbroken to the ages when the historical evidence of a remote past accepts no counter-testimony from mere intrinsic evidence, or the learned assumptions of anti-religious partisans. This our author demonstrates, to the exclusion of all justifiable criticism, both in his *prolegomena* to the Commentary as well as in the exegesis of the Gospel itself.

P. K. gives convincing argument to show that the fine flow of the Greek text in the received reading, which has practically become the canonical version, and which has given scholars of the rationalist school a pretence for criticism, is nothing less than a good translation from the so-called "Hebrew dialect" (the Syro-chaldean or Aramaic form of

speech commonly in use after the captivity among the inhabitants of Palestine). Cardinal Cajetan among Catholic exegetists, obviously influenced by his contemporary Erasmus, has given countenance to this assumption; but Cartharinus has shown how slight the foundation on which the Cardinal, his former brother in religion, rests the odd statements, now universally discredited, for which he has become noted among exegetists. As for Erasmus, it is not difficult to understand the peculiar conceit which prompted the excellent Greek scholar to pronounce upon the origin of St. Matthew's evangel without offering any proof that it was not merely a good translation. No doubt the Greek version was made at a very early date, possibly before the last of the canonical books had been written. We may even suppose its existence soon after the destruction of Jerusalem as almost a necessity, since the Christianized Jews, to whom the Gospel was directly addressed, did not long retain the mixed idiom to which they had been accustomed before the Roman rule tightened its yoke upon them, as a dependency whose national individualism was a danger to the empire. But whatever may be said of the antiquity and excellence of the Greek text, we can justly claim that St. Matthew wrote his Gospel in the native dialect of the Palestine Jews. Of this we are assured by the express declaration of Irenaeus (Adv. Haer. iii, 1, 1); and his testimony is confirmed by Clement of Alex., Origen, Cyrill of Jerus., Epiphanius—in short, by all the Greek and Latin writers for the first five centuries, without any exception of note. It is, moreover, the earliest of the proto-canonical Gospels, having been written, in all probability, before the year 42, that is, a year before St. Peter laid the foundation of Catholic unity, in establishing the head and centre of his pontifical authority at Rome.

If there were any room for criticism in a work of this kind we should look for it—so far as the commentary reaches in this first volume—in the explanation of the "Sermon on the Mount," covering the chapters V, VI, and VII. But here P. Knabenbauer is content to cite the explanations of former writers without attempting any new system of construction in order to prove that the magnificent lessons of perfection taught by our Lord on the hill (Kurun Hattin) west of Tiberias conformed to the rules of logic and rhetorical elegance. St. Matthew does not pretend to observe either the chronological or logical order in his narration of our Lord's words and deeds; but he is a faithful recorder withal, or as Tertullian (De carne Christi, c. xxii)

calls him *fidelissimum evangelii commentatorem.* We notice in this connection a curious coincidence which refers to the name of the Evangelist. Our author adopts as preferable the interpretation which derives the word "Matthaeus," from the Syrian *Amithai* = "fidelis." The older commentators following St. Jerome (Lib. interpr. hebr. nominum) derive it from the Hebrew adjective signifying "donatus" or, as Gesenius has it, from a contracted form for מתתיה "gift of God" =Theodore.

It is to be wished that this solid and uniform work may be completed by the same experienced and conservative hands that direct its separate parts at present. A good scriptural library is an almost essential requisite in our day, not only for the scholar, but for any authoritative defender of Catholic doctrine. Whilst we are not without valuable works both in Latin and English (to mention only the more recent ones on our present subject: Steenkiste, Evang. S. Matth. 4 vol.—McCarthy, Gosp. of S. Matth.—McEvilly, Exposition, etc.) yet they are all fragmentary and there are constantly fresh accessions made to the old stores of erudition which we are better able to command when brought together in one complete library composed under uniform direction, such as this *Cursus S. Scripturae.*

THE PRIMER OF CHURCH LATIN.—By René F. R. Corder, B. A. Oxon.—London: Burns and Oates. 1893.

It must not be supposed that the ecclesiastical Latin differs substantially in its grammar and syntax from the classical language of Cicero and Virgil. There are, of course, expressions adopted in the vernacular of the Church, as used by the Christian Fathers and by the mediæval theologians, which cannot be found in the "Gradus." This is partly due to the necessity which arose, with the introduction of Christianity, of coining new forms for ideas which had hitherto never entered the Roman or Pagan mind. Such are many words drawn from the Hebrew and Greek, as *sabbatum*, *ecclesia*, *baptismus*, *eucharistia*, also the later terminology of the scholastics as we find it in expressions like *forma-substantia*, with their distinctive theological sense, and in compounds like *transubstantiatio*, *concomitantia*, etc., by means of which dogmatic definitions were more accurately crystallized. Not only was the Latin language enriched with a vocabulary altogether new by reason of the peculiar ecclesi-

astical institutions which originated in the Catholic religion, but the form of her devotion and prayers became in time a faithful expression of her creed. Hence the doctrinal value of the Catholic liturgy as interpreted by the liturgical language.

But the teaching conveyed in the liturgical forms of expression is naturally lost to those who are not familiar with the meaning of the terms used in the ceremonial, and in the the blessings and prayers of the Church. This makes it difficult to realize the beauty of the Catholic service, which is not simply external, but, like the charms of the King's daughter, spoken of in the Holy Writ, lies within, and speaks, through the eye and ear, principally to the understanding and the heart. Converts, especially, who remain, often for a long time, strangers to the home-feeling which belongs to the children of a true mother in her own dwelling, are at a loss to interpret the many-colored, and to them bewildering, reflections of the light, which has nevertheless come upon them with the assurance of its own heavenly source.

It is principally to aid such souls that Mr. Conder has gathered together the principles of the Latin tongue which he illustrates by examples from the liturgical language of the Church. In this way we become familiar with the thoughts expressed in the prayers and hymns used in the Catholic service; we learn to follow the reading of the Lessons, Epistles and Gospels in the solemn functions, and the sounds which habitually greet our ear at High Mass or Vespers or in Holy Week, become living and intelligent appeals which touch the soul. To be sure, we have translations of the liturgical service, but it must be conceded that most of us whilst we are absorbed in reading these translations, miss much of the vivid touch by which the sacred action is intended to carry us with it when we follow it with intelligent and unrestrained attention. A book, though often a necessity to some kind of devotion, is always a hinderance to the best kind of devotion.

The little volume which we have here contains besides the rudiments of grammar in popular form, a small vocabulary sufficiently comprehensive to familiarize us with the Latin expressions of the S. Scripture and the liturgical forms of words which occur in the Catholic service. Those who mean to study Latin for the purpose of obtaining a general understanding of the Sacred Liturgy will profit by this modest primer. The author wisely gives us the quantity of the Latin syllables, an advantage which, as a rule, is appre-

ciated only by those who know Latin well and who feel how it would have shocked an educated Roman to hear a Roman Catholic server at Mass says: Hábĕmus—instead of hăbēmus—ad Dominum.

ESSAYS, LECTURES, ADDRESSES, Sermons and Miscellaneous and Descriptive Pieces, Including a Discussion on Education. By Rev. John J. Tighe, of Boonton, N. J., Thomas D. Egan, New York, 1893.

Although a mere collection of desultory pieces there is a considerable amount of really useful information contained in this volume of over 700 pages. The best things are to be found in what might be styled the controversial portions of the book, as in the chapter entitled "Education in New Jersey." Indeed the position of the author on the school question is worthy of study and imitation, as being thoroughly consistent with Catholic principles whilst lessening in nowise the prerogatives of American citizenship.

There is just a touch of carelessness in the style of some of the compositions, especially the addresses; but the author gives some reason for this in his preface. We should welcome the publication of the remaining sermons, as the samples given here speak of power and practical worth.

BOOKS RECEIVED.

THE ROMAN VESPERAL, according to the Vesperale Romanum for the entire ecclesiastical year. For the use of Catholic choirs and school-children. By Rev. John B. Jung—Second edition—F. Pustet & Co., New York and Cincinnati.

MANUAL OF THE HOLY FAMILY. Prayers and general instructions for Catholic parents, with the rules and prayers of the Association of the Holy Family. Compiled from approved sources by Rev. Bonaventura Hammer, O. S. F.—Benziger Bros., New York, Cincinnati and Chicago, 1893.

THE PRIMER OF CHURCH LATIN. By René F. R. Conder, B.A., Oxon—London: Burns & Oates (Benzinger Bros).

MAY BLOSSOMS, in honor of the Blessed Mother of God. By a Father of the Society of Jesus—Fifth revised edition—Baltimore: John Murphy & Co., 1893.

FIVE O'CLOCK STORIES; or the old tales told again. By B. S. C. J.—New York, Cincinnati, Chicago: Benziger Bros., 1893.

TOLERARIE POTEST canonisch beleuchtet, und Tolerari nequit: Das Memoriale des Erzb. John Ireland von St. Paul und die Deutschen. Separat-Abdruck aus d. "Buffalo Volksfreund," April, 1893.

A MARRIAGE OF REASON. A society novel. By Maurice Francis Egan—Baltimore: John Murphy & Co., 1893.

FRANCOISE BACON. Par Georges L. Fonsegrive, Prof. agr. de Philosophie—Paris: P. Lethielleux, 1893.

THE MONTH OF THE SACRED HEART. St. Francis de Sales. From the French by a Sister of the Visitation—Benziger Bros., 1893.

ESSAYS, Lectures, Addresses, Sermons, and Miscellaneous descriptive pieces, including a discussion on Education. By Rev. John J. Tighe. Sacred Heart Protect. Print., Arlington, N. J. Thomas F. Egan, New York.

A GUIDE TO THE TRUE FAITH. By Rev. Peter J. Cullen—Baltimore: John Murphy & Co., 1893.

DIE PFARSSCHULE unter dem Damoklesschwert. Ein Beitrag zur Schulfrage in d. Ver. Staaten. By Rev. Willibald Hackner, La Crosse, Wis.

THE DEVOUT YEAR. By Rev. Richard F. Clarke, S. J. Short. Meditations for Advent, Christmas, March, Lent, Easter, May, etc.—Benziger Bros., 1893.

SATURDAY DEDICATED TO MARY. From the Italian of Father Cacrini, S. J., with preface and introduction by Fr. Clarke, S. J.—London: Burns & Oates, 1893.

DIE VEREINIGTEN STAATEN NORD AMERICA'S IN DER CEGENWART. Sitten, Intitutionen und Ideen seit dem Secessionskriege. Von Claudio Jannet u. Fr. Walter Kampfe—Freiburg im Br. B. Herder, St. Louis, Mo., 1893.

HISTORY OF THE CHURCH. From its first establishment to our own times. For ecclesiastical seminaries and Colleges. By Rev. J. A. Birkhaeuser—Third edition revised and enlarged—Fr. Pustet & Co., 1893.

CATALOGUS EDITIONUM quæ prodierunt ex *Typographia Polyglotta S. Congregationis* Propaganda Fide—Romæ Mense Martii, 1893.

ALLELUJAH. A Sequence of Thoughts Symposium. By the author of "Thought-echoes. A Lyrical Sequence." Dublin: M. H. Gill & Son. 1893.

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I. Cor. xiv, 5.

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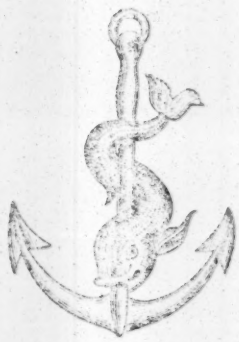

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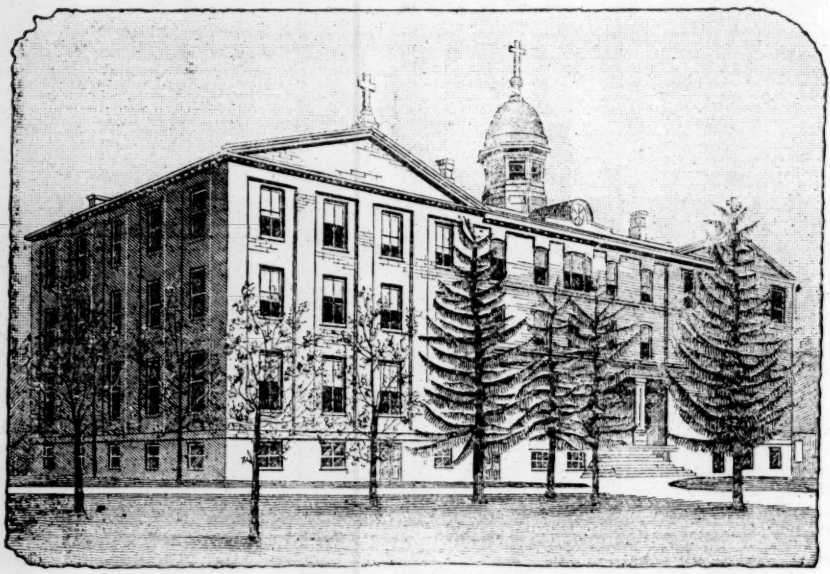

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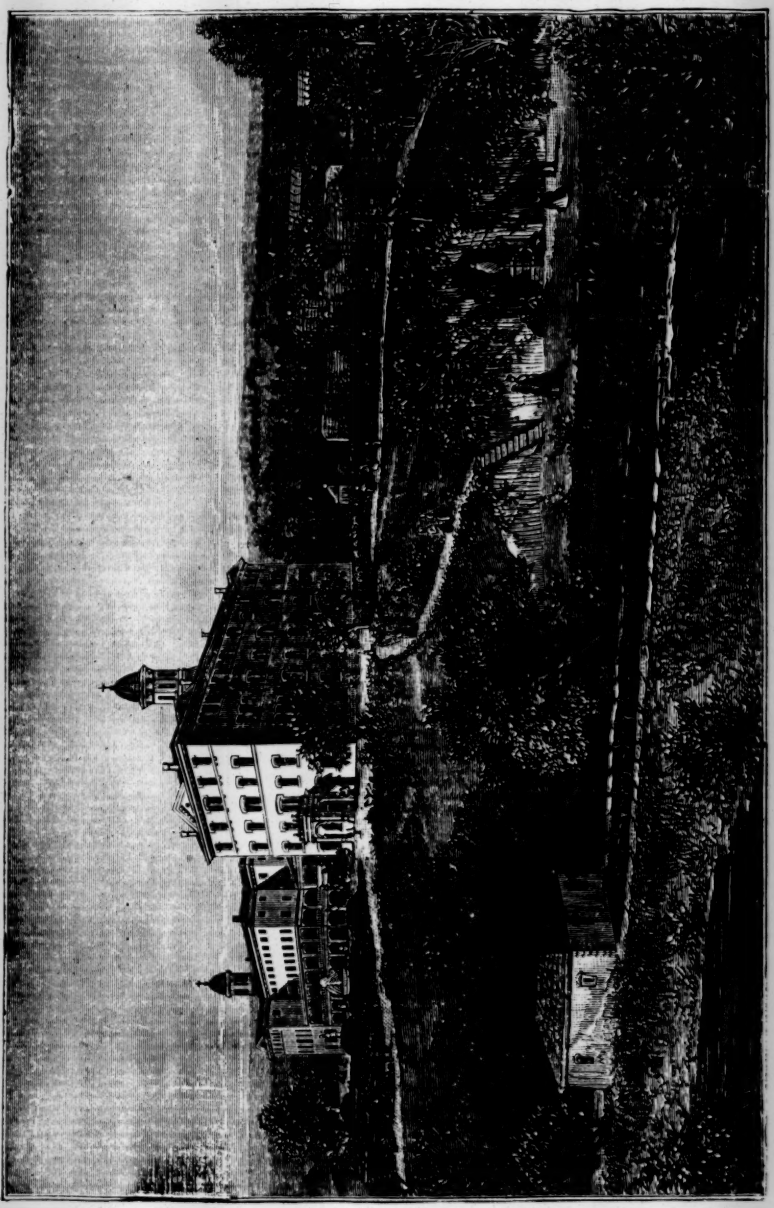

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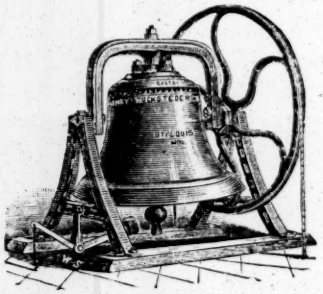

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